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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. B., AND S. K. L., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 26, 1842. VOL. XXI.—NO. 9.

RELIGIOUS MISCELLANY.

For the Register and Observer.

MERITS OF CHRIST.

Messrs. Editors,—In reading the annals of the Romish Church in its most corrupt, more than in its least degenerate and darkened periods, I meet with mention made of *Christ's merits* as a ground of spiritual confidence, which imparts peculiar value to the believer's religious standing. Immediately preceding the reformation, the doctrine came under special consideration, and was magnified to an importance, which before had scarcely been imagined even by the most devout and warm-hearted of all the religious orders. It was left the Church, it was confidently affirmed, as a legacy, to be expended for the benefit of its various interests, and to be dealt out, at the command, and under the supervision of the successors of St. Peter, with whom the keys of the kingdom of heaven had been entrusted. It was held to be a fruitful source of forgiveness to the sinner, even to the *indulgence* of sinning with impunity, and was applied to this purpose, when the ecclesiastical finances required a draught to be made upon this sacred and inexhaustible treasury. Accordingly, when the expensive pleasures of the ecclesiastics, and the rearing of a splendid Church to St. Peter, called for unusual expenditures, and money could be raised to meet the necessity in no other way, the *merits of Christ* were put in requisition, and indulgences for money were offered in the name of the acknowledged head of the whole Christian community. The ministers of the papacy went forth, clothed with authority, to ensure complete indemnity and absolute forgiveness for whatever sin men might desire to commit, provided they were willing to advance money for it in aid of the Church, to extend its glory and to put forward the enterprises of its luxurious and ambitious ministers. This impunity in sin was preached as one of the blessed points of that sacrifice, which the Son of God offered, at his death, for the interests of the Church. His blood, it was affirmed, had *infinite merit*, and must, therefore, have efficacy to do away guilt however enormous, and avail for security against the demerit of the past and the future. Having been founded in the Church and placed at the disposal of St. Peter, God's vingerent on earth, it was to be used as the wants of the Church should indicate. The protestant looks back upon this profligacy and absurdity, as he deems it, in the history, of what is called the Church, with astonishment and horror; but does not discontinue the use of language, of particular terms, and phrases, which seem then to have been fraught with so much absurdity, impiety and mischief. When I enter a Church to worship in common with fellow-Christians of almost any sect, I there hear of *the merits of Christ*, as the basis of all our Christian privileges, comforts, hopes, and assurances. The teachings dispensed from the sacred desk recognise and hold forth the same. The same is on the lips of the most of those, with whom I may chance to fall into an hour's social chat, or familiar conversation, about things unseen and eternal. Or if Providence brings me into the chamber of the sick, and by the bedside of the dying; the same appeal to *the merits of Christ*, as the grand source of quietness, peace, assurance, and triumph, is witnessed. We are gravely and confidently told, there is and can be nothing in ourselves to quiet our fears, to tranquillize our apprehensions, to inspire us with confidence towards God, and to give us boldness in the day of judgment. All this must come from faith in *the merits of Christ*; on this sea of hope our frail bark must float; from this fulness our souls must be filled; and out of this abundance all our spiritual wants must be supplied. If such implicit and undoubting confidence in *the merits of Christ*. be, in reality, as it is claimed to be, the essence of all genuine and vital religion; how unspeakably important is it, that every one should know, from his own experience, what it is? and what can guide him to that condition of mind, but a clear understanding of the thing itself, as matter of theory? that he should be able to comprehend the term, as an expression of truth, of what God has made necessary to our having eternal life? Do our Protestant brethren cherish the same views of Christ *meriting* salvation for us, as seem to have been entertained by Catholics, as has been remarked? Are we supplied with all our spiritual wealth, as coming from an accumulation of desert in the hands of Jesus which he has gained by doing or suffering beyond what he owed to God, in the capacity of a servant, and as one who pleased not himself? If I were a Trinitarian, I should distinguish as do those of that denomination, and say, that Christ, as God, would be infinitely degraded, rather than honored, by being contemplated in a character or grade of being, which would render the term *merit* applicable to any of his acts, or attributes, without giving it a meaning very diverse from is usual. If worth, or worthiness, be all we intend to express by *merit*, it may not be inaptly applied to the Divine Being, who is *worthy to be all in all*; but if it be limited by its significance in the cases, by which it is ordinarily defined, it implies equivalence in articles exchanged, one for the other. In this sense, the Catholic says, and believes, the Church has *merit*, that is, something in idea, which it does or may dispense, as an equivalent for what comes back in return. His notion is, that there exists a fair proportion between what Christ has achieved in suffering the pains of the cross and that which is its result, according to the proportion of the thing purchased to the price paid for it. This is put into the possession of the Church, which she may barter for such things as she needs for convenience or glory. Is this an Orthodox conception of *merit*, when the believer is represented as standing on the *merits* of his Savior, and for this reason comes into possession of free forgiveness and all the good connected with it? I ask whether our brethren, when they speak to us of the *merits of Christ*, as procuring for us an inheritance in the kingdom of God, would be understood to mean, that one is an equivalent for the other, and that what we have comes to us at a price, to be estimated by the good it procures. I take it, the answer will be affirmative, and will stand in the proposition, that sin, being an infinite evil, is expiated by an infinite sacrifice. Must I then, to harmonize in my religion, with my Orthodox brother, with whom I desire to walk in Christian union, contemplate the God, who is above, as 'a man of sorrows and acquainted with grief?' I must tell him, that I know and can conceive of no being, 'made perfect through suffering,' giving himself to 'taste death for every man,' yet capable of laying down a price, which may be strictly and literally weighed, or computed, in the same scale with the things which God hath promised to them that love him. What is uncreated and infinite cannot be brought down so low, as to stand over, in equipoise, against what bears the stamp of finitude, weakness, and dependence. All that a universe of men are capable of, elevated, expanded, and enobled to the extent of what the most vigorous imagination can depict, is too mean and inconsiderable to hold a comparison with Godhead, or with anything justly practicable of him, whom no man hath seen, or can see and live. I have no difficulty in mingling my religious sympathies and devotions with those, who attribute to Christ, what he claims as his due, as dignified with exaltation and authority to save his people from their sins, and, by intercession, to bring them to God; but to profess, in language unknown to Scripture, and equivocal in itself, a reliance on *merits*, which, in my judgment, are necessarily a fiction, is beyond the power of an honest mind. Why, then, may it not be asked as a favor, if not as a debt due, that those, who bring language so equivocal into their public solemnities, and dwell upon important points so unintelligible, should either discard from use what many, and they themselves I fear to be included, do not understand, or are unable to reconcile with the plainest teachings of Scripture and common sense. If otherwise; let so much help be afforded to such as need, as to make it clear that it is *possible* one may have *merit*, which may avail for another, as well for himself, to obtain favor with God.

J. F.

TERMS OF COMMUNION IN UNITARIAN CHURCHES.

Upon the subject of Church Communion, we ask not whether a man be a Trinitarian or a Unitarian,—we inquire not what may be his notions of the nature or person of Christ,—what he thinks of the doctrines of Calvin, of Arminius, or of Socinus. Our only requirement is that he be a Christian; one who acknowledges Christ as his Master, by who e instructions he feels it his duty to be guided. These, we contend, are the only necessary preliminaries to the fellowship of a Christian Church, to the full participation and enjoyment of its privileges and advantages. Those who require more than this are exceeding the bounds of their rightful authority. What! it may be asked, has not every Society a right to form its own laws and regulations, to lay down what terms of admission to its fellowship it pleases? Undoubtedly it has, if it be purely a voluntary association, originating in and entirely founded upon mere human authority. Then, indeed, its members might say to any applicant, We cannot receive you into our communion unless you will subscribe to our creed,—unless you will consent to walk with us in the same course of reflection and opinion that we walk in. But while Christ alone is the Master of Christians, while we profess to administer *his* ordinances and to be governed only by *his* laws, we have no right to reject any one from his Church, on account of some difference of sentiment on theological questions, or because he objects to the use of certain phraseology which he alleges to be unscriptural. We have no right to exclude any one from Christian fellowship, for which exclusion we cannot produce the clear and undoubted authority of Christ or his Apostles. Whatever Church, calling itself a Christian Church, arrogates to itself this power, is guilty of gross spiritual tyranny, and is violating, equally, the conscience of man, and the commandments of God.

'Require of Christians,' says the celebrated Chillingworth, 'only to believe Christ, and to call no man master, but him only: let those leave claiming infallibility, that have no title to it; and let them that in their words disclaim it, disclaim it likewise in their actions—in a word, take away tyranny, which is the devil's instrument to support errors and superstitions and impieties in the several parts of the world, which could not otherwise long withstand the power of the truth: I say, take away tyranny, and restore Christians to their just and full liberty of captivating their understanding to Scripture only: and as rivers, when they have a free passage, run all to the ocean, so it may well be hoped, by God's blessing, that universal liberty, thus moderated, may quickly reduce Christendom to truth and unity.'

These golden words exhibit the ground on which our Churches are organized. Whatever may be the errors and defects belonging to the constitution of our own Churches,—and, probably, there are many,—they are not wanting, I am prepared to maintain, in the first and most essential requisites, scriptural worship and scriptural communion. These advantages we certainly possess. Free access is open to all. No restraints are laid upon any man's freedom of judgment. No human authority dictates to us what we are to believe. The rights of conscience suffer from us no attack, no invasion. We worship one God, the Father, in the name of our Lord Jesus Christ, and every man's faith 'is to himself in the sight of God.' We ask no questions. We say, 'Let every man be fully persuaded in his own mind.' 'Happy is he who condemneth not himself in the thing which he alloweth.' This, I believe, is in harmony with the practice of our Churches. It is their distinctive peculiarity. Ever may it be so! for herein lies their noblest commendation; their glory, their honor, their justification, their defence.— *Madge.*

ACCENT NEGLECTED BY THE COMPOSERS BOTH OF POETRY AND MUSIC.

We are not gifted by nature, or scientific by study, in the way of music, and profess ourselves incompetent to decide upon the merits of the following paper. Believing however that music is a very important part of public worship, and that much remains to be done for its improvement in all our Churches, and presuming that the following discussion will be interesting and instructive to a large portion of our readers, we cheerfully insert it.

For the Register and Observer.

Messrs. Editors,—Sacred Music being universally esteemed an essential part of public worship, it is important that the singer should understand the proper adaptation of the words to the music. Reference is not here meant to the character or sentiment of the poetry—the setting a cheerful hymn to a cheerful air, for instance. That kind of adaptation is better understood than practised. The fault I propose to notice is in the composition, not in the selection of the hymns. I mean the want of attention to *accent* in the composers both of poetry and music. The tune Arundel, to instance one of many, is so ill adapted to common metres, that S. W., in your paper of Feb. 12, has published a hymn to be sung in that tune, with corresponding errors in the accent; and it must be admitted that he has succeeded remarkably well.

The quantity of English verse depends wholly on the accent. An accented syllable, in reading, takes twice the time of the others. It is *long*, if accented, and, if not, it is *short*. What is called Long Metre is (or rather should be) composed of a short and long syllable alternately; and the same is true of Common and Short Metres. Eights Metre, Sevens Metre, and Sevens and Eights Metre, on the contrary, consist of a long and short syllable alternately. In composing verse therefore it is necessary so to place the words, which have more than one syllable, that the accent may fall in the right place in the line; and, as to the monosyllables, they should be so arranged, that the accent may fall on those which most easily admit of a *full sound*, and especially on those which are most expressive of the *sense of the poetry*; taking care always that such words as *to, the, of, in, a, an* &c., shall not fall under the accent. I do not give these rules because they are not generally known, but because they are not enough considered to be generally practised. The rules of accent are substantially the same in music and in verse; and, if both were observed, there would be a perfect agreement between them. A tune, intended for either a Long, Common, or Short Metre, should have its first note, for each line, set at the close of a bar, and, of course, unaccented; and the succeeding notes, through the line, should be arranged so that, in being accented, according to the rules of Music, the corresponding words may be also accented according to the rules of Verse. As instances, take Buckingham, Enfield, Plymouth, Old Hundred, Oporto, Denbigh, St. Thomas, Froome, and Little Marlborough; though, in this last, the words, usually set to it, are not in good rhythm.

By the 'errors' in the Hymn of S. W., are intended the placing, at the beginning of a line, in Common Metre, words accented on the first syllable, viz.; courage, study, patient, Jesus, early, pity, kindness; and pleasing such words as for, in, be, with &c., under the accent, one, who so well understands what is wrong, must of course know what is right; and I should not be surprised if, in his next number, he should give a specimen. I should like to see a Hymn, adapted to Mear, with a correction in the last bar but one; that is, placing the semibreve before the minim. I am sure that S. W., *can* do it well.

I am aware that for both the faults above mentioned, S. W., has abundant authorities in all our Hymn Books; and, in the best Poets, not excepting Goldsmith, he is not without examples. But no authority, and no lapse of time can sanction false measure. We may appeal to authority, in scanning Latin and Greek Verse; and the English Poet, whose verses are not to be sung, may be indulged with occasional liberties. It may relieve the hearer from the tedium of monotony; and, even if the liberties occur too frequently the reader may, by practice, acquire a sort of semi-prosaic gait, which will carry him over the ground without much tripping. But is otherwise with compositions, intended to be sung, as well as read. If those, who are qualified to do so, would give attention to the matter, we might soon have Hymn Books, containing correct versification only, and Singing Books, adapted to the Metres in use. And it need not be feared that such books could find a ready sale, to the final exclusion of all others.

In order to test the importance of accent, let any one take two verses,—one set to a Long Metre, and the other to an Eights Metre, in which the number of syllables is the same. Let him interchange the words and try to sing them. If he has any ears they will be grievously tormented. The whole trouble is in the difference of accent. Short would be put for Long and Long for Short; which is precisely what occurs in the instances complained of.

As samples of correct versification, let me refer to two beautiful pieces of Poetry in your same number; one imputed to the Rev. Mr. Sargent, and the other by Miss Gould. I must except however the first and last verses of the former; and, in the latter, there are a few cases of the misplacing of small particles. W. S.

Feb. 12, 1842.

LIFE IS WHAT WE MAKE IT.

This life, this world is what we make it, by our social character; by our adaptation, or want of adaptation, to its social conditions, relationships and pursuits. To the selfish, to the cold and insensible, to the haughty and presuming, to the proud who demand more than they are likely to receive, to the jealous, who are always afraid they shall not receive enough, to the unreasonably sensitive about others' good or ill opinion, and in fine, to the violators of social laws, of all sorts,—the rude, the violent, the dishonest and the sensual,—to all these, the social condition, from its very nature; will present annoyances, disappointments, and pains, appropriate to their several characters. Every disposition and behavior has a kind of magnetic attraction, by which it draws to it, its like. Selfishness will hardly be a central point around which the benevolent affections will revolve; the cold-hearted may expect to be treated with coldness, and the proud with haughtiness, the passionate, with anger and the violent with rudeness; and those who forget the rights of others, must not be surprised if their own are forgotten; and those who forget their dignity, who stoop to the lowest embraces of sense, must not wonder, if others are not concerned to find their prostrate honor, and to lift it up to the remembrance and respect of the world. Thus, the bad make the social world they live in. So, also, do the good. To the gentle, how many will be gentle—to the kind, how many will be kind! How many does a lovely example win to goodness! How many does meekness subdue to a like temper, when they come into its presence! How many does sanctity purify—how many does it command to put away all earthly defilements, when they step upon its holy ground! Yes, a good man, a really good man, will find that there is goodness in the world; and an honest man will find that there is honesty in the world; a man of principle will find principle, yes, a principle of religious integrity, in the hearts of others. I know that this is sometimes denied, and denied with much scorn and self-complacency. But when a man says that true religious virtue is all a pretence, though the charge is put forward in quite another guise. I confess that I most of all suspect the heart of the complainant. I suspect that it is a heart itself estranged from truth and sanctity, that can find no truth nor sincerity in all the religous virtue that is around it. True, most true, most lamentably true it is,—nothing is *so* lamentably true,—as that there is too little religious fervor in the world; but still there is a feeling; there is some religious sensibility,—the most precious deposit in the heart of society,—there is some anxiety, on this great theme, holy and dear, to him whose mind is touched with that inexpressible emotion; and he whose mind is so touched, will as certainly find those deep tokens of the soul's life, as the kindling eye will find beauty amidst the creation, or as the attuned ear will find the sweet tone of music, amidst the discords of nature. Thus it is, that the mind discovers social virtue and developes the social world around it. The corrupt mind elicits what is bad; and the pure mind brings out what is good.

But the pure mind makes its own social world, in another sense. It not only unfolds that world to itself, but all its relations to society are sanctified; the otherwise rough contracts of life are softened to it, and its way is graciously made smooth and easy. The general complaint is, that society is full of mistrust and embarrassment, of competitions, and misunderstandings, and unkind criticisms and unworthy jealousies. But let any one bear within him, a humble mind; let him be too modest to make any unreasonable demands upon others, too mistrustful and tenderly solicitous about the keeping of his own heart, to be severe or censorious: let him simply be a good man—full of true and pure love to those around him,—full of love to God—full of holy indifference to earthly vanities, full of the heaven-ward thought, that soars far beyond them; and what, now, has this man to do with worldly strifes and intrigues, with poor questions of precedence, and the small items of unsettled disputes, and unsatisfied suspicions? An excellent simplicity that cannot understand them—a high aim that cannot bend its eye upon them—a generous feeling that cannot enter into them—a goodness that melts all difference into harmony—this is the wise man's protection and blessing.— *Dewey.*

TO BE THE BRETHREN OF CHRIST IS THE MOST TRUE NOBILITY.

The mother and brethren of Jesus became naturally of great importance in the eyes of the disciples. So great indeed, that in after times Christians fell into the gross error of dividing to them the honor due to Christ alone. Against any such sinful practice the instructions of our Savior afford an useful warning. For though on due occasions he treated ever with most kind attention his earthly parent, we see that he considered her, to be no more exempt from human frailty, no less subject to his divine admonitions, than any other of his hearers. 'While he yet talked to the people,' he was interrupted by the tidings, that his mother and his brethren stood without, desiring to speak with Him. What message they sent to that effect is not set down. But it appears as if they reckoned too highly on their claim of kindred, in asking the exclusive attention of Christ, whilst he was engaged in preaching the Gospel. The remark which followed, from the Divine Teacher, was calculated to check in them any undue presumption in their special privileges. 'Who,' said he, 'is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.'

Here we see the folly of being proud, as many among mankind are, of their high extraction, or great relations. If to be so near akin to Christ himself conferred no exclusive dignity, how much less should any one be elated by relationship to the most noble of his fellow creatures, to the most wealthy, or even to the best! The eminence, or the graces of our ancestors and kindred, are matters that should move us to exertion, not encourage us in that vanity which leads commonly to sloth. The more they have done, the more we ought to try to do, lest we be found to fall short. And specially the more of service to our heavenly Lord should we therefore aim to perform; running herein a race, in all humility, but with all zeal and hope, striving to win the prize. For here we have set before us the fountain of true nobility; even to do the will of God above. Here is proposed to all, that through faith and obedience, they may each severally be reckoned for brother and sister by Christ himself. At what higher distinction can the most ambitious aim? To what kindred more exalted can the most noble pretend? And to all is this most graciously extended; even to all, who honestly and earnestly endeavor to be Christians indeed, to all who walk watchfully in Christian holiness, through faith in Christ our Savior.

Let us then be content with no less than this, to be counted of that blessed family whereof Christ is the head; to be in the number of those brethren whereof he is the elder. And for this end let us remember we must do more than stand without, desiring to speak with him. We must do more than wait for him. We must wait on him. We must do the brother's part, taking up always his cause as our own, forwarding any work in which his honor is concerned, and fearlessly confessing his name before a sinful and scornful generation. Then shall we find it in this life a relationship most fruitful in every good gift. Are we poor? we have a Brother who can make us rich. Are we weak? he can make us strong; strong in faith, and rich in grace. In our doubts, he will give us counsel; in our sorrow, consolation; in our joy, discretion and sobriety. But what are the sorrows, or the joys, of this world, in comparison with those of eternity? There, and in that hour when most we fear, when most our trembling hope shrinks from the presence of the Almighty God; then, if we have been here true brethren of Christ, then shall we have stretched forth to us his gracious hand, and hear in our favor his voice proclaim, 'Behold my mother and my brethren!'—*Girdlestone.*

DR LARDNER.

We are sorry to refer to this individual again, but the following calm and judicious article from the Daily Advertiser of the 16th inst. presents such a clear and satisfactory argument in support of the opinions which we ourselves have expressed, that we feel induced to transfer it to our columns.

'It is understood that Dr. Lardner has finished his courses of lectures and has left Boston; and it may therefore be a suitable time to inquire how such persons as he is, should be recieved and treated among us. The question may be raised with less arrogance to the feelings of those most concerned than if they were here, and without excitement on the part of others, if there be any such, who might be still disposed to favour Dr. Lardner and frequent his instuctions. It can therefore, now, if ever, be treated plainly, in the only point of view, in which it is really important; that of a question affecting the tone of morals in the society to which we belong.

The facts in the case, which it is necessary to bear in mind, are chiefly these. Dr. Lardner, almost beyond the limits of middle age, ran away, about two years ago, with the wife of a respectable English gentleman, and still lives with her, though she is not divorced from her husband, and owing to peculiar marriage settlements, probably will not be. Circumstances added much grossness to his guilt; for the wife whom he thus led and continues to lead from her duties, had, beside younger children, a daughter nearly grown up, and has since, by letter, avowed that, until she saw Dr. Lardner, she lived happily with her husband, who, in an eligible position in society, had always been to her, as she says, 'most kind, most tender, most affectionate,' and who was unquestionably, up to the moment of her elopement, much attached to her. There are other circumstances in the case, connected with her father and family, which make it peculiarly revolting: but they have all been spread before the public in the record of the trial, and are not necessary to the present purpose.

Dr. Lardner, of course, was unable after this to maintain his former place in society at home, and he came to this country. If, on his arrival here, he had, in a modest and retired life, which might express his sense of his own position, gone on to earn his subsistence, though he might not have been welcomed, few would have thought it necessary to speak of his misconduct, and none, it may be hoped, would have molested him. But he has taken exactly the opposite course. He has thrown himself upon the *public* as a *public* lecturer and teacher, and the question is, ought he to be encouraged and supported in it? We think he should *not*, for the following reasons:

Dr. Lardner is an offender against the laws of the country, whose protection and favor he seeks. He brings with him the partner of his guilt; and if any body will take the trouble to procure from England legal proof of what nobody doubts, viz: *who* is the person that thus accompanies him, the grand jury, if he were in Boston, would be compelled to indict them, and the court would have power even to send both of them to the State Prison for three years, and would certainly punish them severely. Is it right to encourage, by public favor, such an open violation of our own laws?

Again, we certainly should not sustain one of our own Reverend Professors, who, with any claims we can imagine on the score of popular science, should offer himself as a public teacher, after being guilty of the same or similar offences. Nay, more, we have, more than once, driven a public actor from the stage for it. And shall we encourage in a foreigner, what we rebuke in our own friends, or place the office of a public instructer below that of a play actor, in the moral qualities we claim for it?

Now, if it be considered, that Dr. Lardner comes to this country, because the general, moral tone of his own,—which we are apt to regard as not too high—does not permit him to live there with comfort, and if we consider further, that there are other less obtrusive ways in which he can earn a living, and in which he has heretofore earned it, it seems plain, that, he ought not to be encouraged in a course, by which he constantly claims the countenance, respect and support of public assemblies of persons of both sexes; a course, upon which he certainly would not venture at home: for that Dr. Lardner should now find audiences as a public lecturer in Great Britain is completely out of the question.

But, if we choose to encourage him, and thus invite and pay him to live among us, we must not be surprised or complain, when the consequences of our sickly lenity towards such guilt come upon us. Our society, in its more retired domestic relations, has been, thus far, remarkably pure; and in this purity has resided, it may be boldly said, not only nearly all our individual happiness but much of our national dignity and strength, which draw their nourishment in no small degree from this hallowed source. But, in the old and corrupt societies of Europe, there are an abundance of men like Dr. Lardner, whom we can easily bring here, if we are willing to tempt them by largesses of money, or of public or private favor and success. The case of the adventurer who lately carried off a young lady from a boarding school near New York, is if we mistake not, a case directly in point, and one full of instruction to all, who choose to be warned in season. We must not admit such men into our society, or give them our encouragement at home or abroad, as lightly as we have been accustomed to do it, unless we have made up our minds to such deplorable results.

UNITARIANISM.

In that day shall there be One Lord, and his name One.

The doctrine of the Divine Unity is of immence importance. It is the soul of Judaism, the foundation of Christianity, the noblest discovery of reason, the glory of revelation, the centre of religious truth, the antidote of infidelity, the death blow of idolatry, the spring of Reformation, the guiding star of free inquiry, the companion of liberty, the parent of piety, the source of light in the mind and goodness in the heart, and the inheritor of supreme dominion over faith, to which it is directed by prophecy, and will be conducted by Providence, in all nations.

There can be but one God. It is impossible to associate a correct notion of the attributes of Deity with a plurality of possessors. An absolute monarch can have no coadjutors. Omnipotence, infinity and eternity, can neither be a divided portion, nor a common inheritance. The admission of one omnipotent excludes that of a second omnipotent; of one infinite that of a second infinite; of one eternal and uncaused being, that of another eternal and uncaused being: all addition or multiplacation of divine persons is precluded by the very idea of God, who must be the sole possessor of absolute perfection.

The Divine Unity is not a barren speculation, or a solitary truth. This single proposition, standing as the representative of its kindred truths and genuine consequences, is the substance of Christianity. It is the sun in the firmament of religious knowledge; inferior doctrines are bound to it, as by the attractive power of nature; they shine in its light, and round it revolve in harmony. It would not be difficult, by fair argumentation, to trace this affinity; but without entering on so wide a field, we would observe that Scripture has blended the Divine Unity with whatever it has declared of most importance in faith or practice:—with the fatherly character of God; 'To us there is one God, the Father;' one God and Father of all, who is above all, and through all, and in you all:'—with his unrivalled goodness; 'Why callest thou me good? There is none good but one; that is God:'—with the limited and temporary dispensation of Judaism; 'Hear, O Israel, the Lord our God is one Lord:'—with the universality of Christianity: 'The Lord shall be king over all the earth. In that day shall there be one Lord, and his name One:'—with the certainty of prophecy; 'I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure:'—with divine homage; 'Thou shalt worship the Lord thy God, and him only shalt thou serve:'—with the mission of Christ, and eternal life; 'This is life eternal, to know thee, the only true God; and Jesus Christ, whom thou hast sent:'—with the impartiality of the divine dealings; 'Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also, seeing it is one God:'—with the meditation of the man Christ, and the universality of salvation; 'There is one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all:'—with the summary of our duty; 'There is one God; and there is none other but he: and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is better than all whole burnt-offerings and sacrifices:'—with the abhorrence of oppression, injustice and unkindness; 'Have we not all one Father? and, hath not one God created us?'—with the glowing language of devotion; 'Now unto the King eternal, immortal and invisible, the only God, be honor and glory forever and ever!' Let not, then, the suspicion be harbored, or the charge adduced, that we over-rate this tenet, for we only follow the leading of Scripture in raising it to the highest elevation.

The discussion of Unitarianism has been much embarrassed, and its cause injured, by its being mixed up with the private opinions of its friends. There is gross mistake, or wilful injustice, in reckoning whatever is held by certain Unitarians essential to Unitarianism itself. The humanity of Christ is not essential to Unitarianism. Although differing from most respectable authority, I have no hesitation in deeming such limitation most improper. It is inconsistent with the etymology and meaning of the term, and its historical use. Dr. Price was an Unitarian as well as Dr. Priestley: so is every worshipper of the Father only, whether he believe that Christ was created before all worlds, or first existed when born of Mary. Philosophical Necessity is no part of Unitarianism: to some Unitarians it seems the plain dictate of reason and Scripture, illustrative of the character of God and plans of Providence, a glory around the cross of faith, and a rock for the anchor of hope; but others think it inconsistent with the threatenings and promises of God, and the responsibility of man; and a similar diversity obtains among the speculative of other denominations. *Materialism is no part of Unitarianism.* Some of us believe that man is formed of one substance, others of two: some that unconsciousness prevails from death to the resurrection; and others that the transition is immediate to bliss and glory, or to punishment, of the separated spirit. The denial of angels or devils is no part of Unitarianism: some believe in one, or the other, or in both. There are certain doctrines which we agree in asserting, and others commonly held which we deny. While such passages as the following remain, to each of which might be added a number of similar declarations, we cannot admit the doctrines to which they are opposed, of a Trinity, the equality of Christ with the Father, imputed sin or righteousness, and vindictive or eternal punishment: 'There is none other God, but one.' 'Thou shalt have no other gods before me.' 'My Father is greater than I.' 'The head of Christ is God.' 'The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son.' 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father, which is heaven.' 'God will not always chide, neither will he keep his anger for ever.' While, on the other hand, the notions of Christianity which prevail amongst us, of the proper unity, benevolent character and sole claim to worship, of God, the Father; the mission of Christ for the salvation of the world; the necessity of holiness alone for obtaining the divine favor; a resurrection to impartial judgment; and the ultimate restoration of all things, are not only scriptural in each particular, but, combined, present the great outline of New Testament teaching.

'I am the first, and I am the last, and besides me there is no God.' 'God is love.' 'The hour cometh, and now is, when the true worshippers shall worship the Father.' 'He anointed Jesus of Nazareth with the holy spirit and with power.' 'The Father sent the Son to be the Savior of the world.' 'The grace of God, which bringeth salvation to all men, hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world.' 'Therefore we both labor and suffer reproach because we trust in the living God, who is the Savior of all men.' 'Since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.' 'We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body according to that he hath done, whether it be good or bad.' 'The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God.' 'In the seed of Abraham shall all the kindreds of the earth be blessed.'

This is Unitarianism. Can it be false? Then what becomes of Scripture, for in its very terms, without perversion, are all the doctrines of Unitarianism expressed, and

those denied to which they are opposed! Where this is the case, to those who admit the authority of the New Testament, controversy is at an end. Statement is proof; declaration is demonstration; and Unitarianism becomes identical with Christianity. Its refutation is that of Scripture and of reason. It is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.' And what shall dismantle such an edifice? Will the breath of man blow it down? Shall it totter beneath the thunders of excommunication? Will it be fired by those flames of inquiry in which perish the wood, hay and stubble of human invention? Will it fall in the storm, or moulder with age? No. It is immutable truth: a building of God; eternal as the heavens: like them bidding defiance to human hostility; and like them too, shedding benignant influences on the vain assailants.—*Fox.*

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 26, 1842.

EDUCATION AND CHRISTIAN MISSIONS IN GREECE.

We gladly defer some editorial matter we had prepared, to make room for the following interesting letter from the Rev. Dr. Lowell, on the subject of Education and Christian Missions in Greece.

For the Register and Observer.

FOREIGN MISSIONS.

Letter from the Rev. Dr. Lowell, of Boston, to one of the Secretaries of the American Board of Commissioners for Foreign Missions.

Boston, Feb. 5th, 1842.

My Dear Sir,—The death of our respected friend, Lt. Gov. Winthrop, has interrupted our meetings in reference to the Greeks, but it has not diminished, I am sure, the interest that we feel in them, or made us less anxious that their cry for help should be heard, and responded to, by those whose spiritual privileges are greater than theirs.

When I was in Athens, I was introduced by my friend, Mr. Perdicaris to the celebrated chieftain Mavromichalis, or Petrom Bey, the prince of Maina, a part of the ancient Sparta.

At this interview, he expressed in glowing language, and with deep emotion, his gratitude to my countrymen for the succor they had afforded the Greek nation whilst struggling for independence, and for the interest manifested by the Christian community here, in the intellectual and moral regeneration of Greece. He spoke of the school which had been established by the A. B. C. F. M., in his native country, Maina, of the great good it had done, within its limited sphere, and of the earnest desire of the Mainotes, that it might prove the precursor of the extensive diffusion of the means of education among them.

On my visiting Athens a second time on my return from Egypt and Syria, the aged chief, hearing of my arrival, and fearing that I might not again call on him, came, himself, to my lodging, to repeat the subject of our former conversations. I can never forget the kindling eye, the animated gesture, the earnest expostulation, the fervid eloquence of the old man, as he urged the claims of his countrymen upon my sympathy, and through me, as he trusted, upon the sympathy of the American public.

In my first discourse to my people after my return home, I briefly presented these claims, as well as the claims of missions generally, in the region I had visited, and determined to follow up these inculcations, both in the pulpit and from the press.

The dispensations of Providence, demanding nearly all my time for domestic duties, which was not necessarily devoted to parochial labors, have prevented me, hitherto, from fulfilling my purpose.

At a season of much anxiety of mind, I received a letter from Mavromichalis. It was shown to several friends in whom I thought it might excite an interest in favor of its object, and I determined to bring it before my people, and the public; but it was unfortunately mislaid, and though sought for with much diligence, has been but recently recovered.

I transmit you a copy of it for publication, and as it is a voice from Sparta, in tones touching and eloquent, I trust it will not be uttered in vain.

'My honored and Reverend Sir,—Having had the good fortune of becoming personally acquainted with you during your visit at Athens, and having witnessed your zeal for the cause of education in Greece in general, and in my native Sparta in particular, I take the liberty to recal myself to you, by my present letter, and to request that you would be so good as to interest the benevolent institutions of America, the friends of Greece, and of the Spartans, amongst you, and induce them to contribute something for the establishment of common schools in Laconia, which, owing to the poverty of the people, is unable to secure the blessings of education, and that, too, when the inhabitants, though ignorant, are far from being deficient in love of learning.

'The common school established at Areopolis, the capital of Laconia, by your praiseworthy countrymen, the Rev. Mr. Houston and the Rev. Mr. Leyburn, is making good progress, and is promising much for that part of the country, but, owing to its limited means, its benefits are confined to the Demos of the capital, and to a few neighboring districts. The increase of means will necessarily tend to increase the sphere of education. The desire which I feel in my old age and its consequent infirmities, is to aid my compatriots in acquiring the blessings of education, without which they cannot be truly happy;—and for the aid of this object, I address myself to you, and entreat your co-operation.

I remain, with sincere esteem,

Very respectfully yours,

PETROM BEY MAVROMICHALIS.

Mavromichalis alludes to my 'zeal for the cause of education in Greece.' I should have been cold indeed, if I could have visited the most interesting institution of Mr. and Mrs. Hill, the Episcopal missionaries in Athens, and the schools which the Greeks themselves, in their zeal, have got up, without having my spirit stirred within me. No description can convey an adequate idea of the intenseness of that ardor with which the young Greeks engage in the pursuit of learning; inheriting the spirit, as in many instances they bear the names of their renowned ancestors. The schools are overflowing, and hundreds are pressing for admission who cannot obtain it.

At the University, I found them outside the door, bending forward and eagerly catching the sounds of instruction from the lecturer within—'daily watching at the gates, and waiting at the posts of the doors.' Nor is this pursuit of learning confined to the young. All ages, especially ecclesiastics, who had only learned to read, or could not read at all, are seen, with their books, on their way to school; the oldest placing themselves with docility in the same form with the youthful learner.

I would that I could introduce my country-women into the school for girls, for, alas! there is but one, besides the American school in Athens. I should need no other argument to move their sympathy. But I must only *tell* them how these interesting children, of their own sex, crowded around us, exhibiting the little specimens of their ingenuity and industry, and how delighted they were, when told that their case should be stated to American women, who would not fail to furnish them with additional materials for learning, and to enable others to share with them in the privileges they enjoyed. Will not our country-women redeem the pledge we gave on their behalf? Will they not send, or furnish the means of procuring, books and charts and instruments, and afford other Greek females, too, the means of being instructed, and qualified to instruct others?

The university of Athens has been instituted, not out of the abundance, but the penury of the Greeks. They have laid the foundation. Will not the young men in our colleges, and other seminaries, bring each a stone to aid in completing this temple of science? Will they not form associations for the purpose of extending to their Greek brethren the advantages with which they themselves are so abundantly furnished?

The first American school in Greece was that established by your Board at Syra, in 1827. It still exists under the name of the 'American school,' though it is supported by the Church Missionary Society in England. It contains, I believe, between six and seven hundred pupils of both sexes. This school, with a school commenced in 1829 by Dr. King, in the island of Tenos, (the first of that kind ever known there,) and that of Mr. and Mrs. Hill, before-mentioned, have given a most salutary impulse to the cause of education in Greece. Indeed, without that impulse, probably little, if anything, would have been as yet effected. Of the devotion of Mrs. Hill, and the young ladies her assistants, to their good work, I can hardly speak too highly.

The American schools are connected with the American missions, and I have a few words to say on the subject of these missions. I visited the Baptist missionary at Patras, and the congregational missionaries of your Board at Smyrna, and Cyprus, and Beyrout, and Jerusalem. With some of them I remained several weeks, and with all of them a sufficient length of time to become acquainted with their operations, and their prospects of success. They are unostentatiously, but steadily, judiciously and diligently, pursuing their work. This work is the infusing the life and spirit of Christianity into the Greek and Armenian churches, which have a name to live, but are dead.

If the American missionaries, or any other missionaries, shall be the instruments, in the hands of God, of resuscitating these lifeless bodies, a work will have been performed worth all the labor and expense that have been, or ever will be devoted to it. They will be the instruments of raising thousands and tens of thousands of their fellow-beings from the most degrading state of ignorance, superstition and vice, to light, and rational religion and virtue;—from the slavery of sin and Satan, to the glorious liberty of the sons of God. This the missionaries are aiming to do, by teaching the young, by preaching, and by translating, printing and circulating, not covertly, but openly, and with the sanction of authority, the Holy Scriptures, and works of science and literature and practical piety. As much has been done as ought to have been expected in the time and under the circumstances—though certainly not as much as is to be done, and may be done—yes, and by God's blessing, will be done. The ground has been broken, seed has been sown, and, in many instances, has already germinated, and sprung up, and brought forth fruit.

I need not particularize. You have the reports of your missionaries;—it is for me only, who have been an eye-witness, to add my testimony to the truth of those reports. It is impartial testimony,—for, though a Congregationalist, as regards the outworks of the house of God, in theology—I belong to no sect. I have no name but Christian, and no creed but the Word of God.

The missionaries, Baptist, Episcopalian, and Congregational, with whom it was my happiness to become acquainted, are, in my opinion, sensible, liberal-minded, good men, laboring, side by side, in their noble undertaking, without jealousy—nay, I trust, with the kindest feelings towards one another. They have, indeed, the same object; not to make proselytes to their denomination, but converts to vital, evangelical religion.

Their labors are exclusively directed to nominal Christians, but, in the East, there will be a reflex influence upon the disciples of the Koran. Indeed, already, the American missionaries have been consulted, and have furnished the model of a school at Constantinople, if they have not, as I think has been the case, furnished important aid in its instruction.

I am aware that there are those who think that the Mohammedans may as well remain as they are. The honesty of the Turk is often presented in contrast to the knavery of the Christian. If the Christian is less honest than the Turk, it is not the fault of his religion, but because he is less observant of its requisitions. But let us look at the reverse of this picture. The Turks in general, are ignorant, lazy, sensual. The most intelligent among them, indeed, in many instances, are infidels in regard to Mohammedanism, and very little observant of the precepts of their Bible. The late Sultan died of delirium tremens. I was in Constantinople at the time of his death, and had the fact I have stated from undoubted authority. Is there any enlightened and virtuous American, who would exchange his condition with that of a follower of Mohammed?

There are those, again who think that all we have to give should be given to *home* missions. The homely proverb is often quoted, 'Charity begins at home.' It is true; but it does not end there. The Samaritan who bound up the wounds of the Jew who had fallen among thieves on his way to Jericho, did not think that it ended there. If he had, the wounded traveller would have perished. The apostles were commissioned to preach the Gospel to every creature, beginning at Jerusalem. And how did they fulfil the commission? Did they wait till all Jerusalem was converted, before they went to the Gentiles? The devout centurion, to whom Peter was sent, may answer this question.

Let those who believe that charity begins and ends at home, take care and be faithful in doing their own duty at home; and let those who feel the force of the admonition, 'These things ought ye to have done, and not to leave the other undone,' do what they will with their own.

For myself, I am in favor both of home missions and of foreign missions—and I will do what I may,—little, indeed, it is, to help them forward. I honor the man, let him bear what name he will, who, forsaking country and friends, the home of his affections and early associations, the land of his fathers' sepulchres,—goes forth, with the banner of the cross in his hands, and the glad news of salvation on his lips, to carry the bread of life to those that are perishing for lack of knowledge. I bid him God speed. He has my fervent good wishes, and my poor yet fervent prayers, for his success. And in every measure of sucess which I witness, or of which I hear, I do rejoice, yea, I will rejoice.

I am, dear sir, respectfully and affectionately, your friend and brother, CHS. LOWELL.

Rufus Anderson, D. D., Secr'y. of the A. B. C. F. M.

ADDRESS TO THE TEACHERS OF THE SUFFOLK ST. SUNDAY SCHOOL.

Messrs. Editors,—Agreeably to the request of some friends whose opinions I highly value, I send you for publication, that part of an address to the teachers of the Suffolk Street Chapel Sunday School, which is not of local interest *merely*. If you publish it, please say that some of the hints contained in it may be found in 'Muzzey's Sunday School Guide,' which abounds in much valuable instruction to Sunday School Teachers.

Respectfully yours, M. L.

The office of religious instruction of the young is one of great responsibility, but if faithfully performed, an honorable and elevated task. It was a part of our Saviors's business when on earth to instruct and bless little children; and that great and glorious Being, the Creator of all things, daily and constantly watches over, and blesses them. If true to our calling, therefore, we are co-workers with our Savior—with God himself.

But to be successful teachers certain qualifications are in a greater or less degree indispensable. One of the most important is a love of children. We should love them, and manifest our love by our words, our looks, our actions. We should speak kindly and affectionately to them, not only in the Sunday schools, but wherever we may meet them. We must give our instructions in an affectionate and friendly manner. They should come from our lips like the overflowings of a heart filled with a sense of the unspeakable value of their immortal souls, and the importance of training them for happiness and heaven. Let us be careful that there is nothing repulsive in our manners. Let us be careful that our scholars never receive from us the impression that religion is gloomy and forbidding, making its disciples austere and morose. Let us present religion to their young minds in its loveliest and most attractive forms. Let us be serious, but cheerful and pleasant, humble and affectionate in our manners, simple and familiar in our conversation, and let our whole deportment be such as to convince them that even here in this world, wisdom's ways are ways of pleasantness and that her paths are peace, having the promise of the life that now is as well as of that which is to come.

We should be punctual. It is very discouraging for the scholars to wait after the exercises of the school have commenced for their teachers, and equally as discouraging for the teachers to wait for the scholars. To insure punctuality on the part of the pupils, let the teacher always be in season, and the pupils will be very likely to follow so good an example.

We must be patient and persevering, prepared to meet difficulties. We are apt to expect too much, especially when commencing as teachers, apt to think that all our scholars will behave well, always listen attentively and remember all we tell them, and that we shall be enabled to see a steady improvement from Sabbath to Sabbath. Having thus commenced with expectations that can never be fully realized, we are soon disappointed and discouraged.

But let us not be discouraged. The first teachers of our religion met with greater difficulties than we do. Relying on the goodness of their cause, and the promises of their divine master, they persevered, and were eminently successful. Let us imitate them. Expect difficulties and discouragements and be prepared to meet and overcome them. Do not imagine that there will be no dulness, no indifference, no ingratitude, no acts of disobedience, that all will listen attentively to our instructions and never forget or forsake them; but let us be patient and persevering. Let us never despair, but hope that if we now see no good resulting from our labors, the good seed may yet spring up at some future day, when he is tempted to do wrong, recur to his mind and prevent his sinning against his God. And when we fail to make the desired impression, let us examine ourselves and see if the cause of failure is not with us. Children are close observers. They see us at other places and on other occasions, than at the Sunday school; do they see that we carry out in practise, through the week, in the street, in the workshop, in the office, in the field, at the fireside, in all our intercourse with our fellow men, wherever we may be, and whatever may engage our attention and employ our time, those precepts, we have taught them on Sunday?

Little will it avail to teach them to be kind and charitable to the poor and afflicted, if they see us turn a deaf ear to the calls of charity and pass by on the other side. Little will it avail to teach them, that it is better to clothe the immortal soul in robes of righteousness, than to adorn the perishing body, if they see us devoted to the pomp and vanity of the world, extravagantly fond of dress and outward show. Little will it avail to teach them, that treasures laid up in heaven, where neither moth nor rust can corrupt and where thieves cannot break through and steal, are of infinitely more value than all the wealth of this world, if they see us wholly engrossed in heaping up worldly riches. Little will it avail to teach them, that the favor of God is far better than the favor of man, if they see us ambitious of worldly distinction and the applause of men. Little will it avail to teach them that there is another and better state of existence beyond the grave, and that the great business of this life should be to prepare for an entrance into its joys, if they see us occupied with the vain amusements, the fleeting pleasures and empty vanities of this, as if our hopes and affections were all centered here below. Let us look to our own hearts, to our characters and conduct, and see to it that the cause of our failure be not an inconsistency between our teachings and our example.

Finally, let us put forth all our energies in this cause of humanity, the cause of Christ. Let us do what we can, sparing no labors or sacrifices, that we may shield these lambs of a Savior's flock from the sins and pollutions of the world. Never let us forget, that though we may sow the seeds of virtue, it is God who giveth the increase. In our prayers, then, let us remember them. Let us implore our heavenly Father for his blessing on our endeavors to do them good. Let us go from our closets to our classes, and with our thoughts on our children, and the spirit of devotion in our hearts, let us strive earnestly, not only to show them the way to heaven, but lead therein. Then may the sweet consolation be ours, that we have done all we could to advance the Redeemer's kingdom on earth. May our Savior's declaration cheer us, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

SITTING DURING THE EXERCISE OF PRAYER.

Change does not of course imply improvement; custom, however long cherished, should not stand in the way of a better state of things. All changes, particularly in modes of worship, prompted by mere caprice, or for which no sound reason can be given, should be avoided. I have attended public worship, except one whole and two half days, every Sabbath for forty-two years; and have found no inconvenience from rising with the officiating clergyman, and standing while he stood in that devotional exercise. Attempts are now making, to have the congregation sit, while the minister stands, and while he sits, to rise—to have him who officiates stand all the time during the service, would be unreasonable, therefore his only time to rest must be while the choir is singing, unless the lover of change go a little farther and permit him to sit during the delivery of his sermon. As a precedent for this, a custom of some of our Judges may be quoted, who sit while charging the Jury, but request them to sit also, and thus preserve a uniformity.

We readily admit, that the position most devotional and dignified, is best suited to the solemnities of worship.

Two arguments in support of the proposed changes are urged; and have attached to them a degree of plausibility.

First, it is said, that sitting resembles the humble posture of kneeling, and carries with it the idea of humility. Secondly the stillness which it produces. Many things are beautiful in theory but objectionable in practice. Let us examine these reasons. We admit that the sight of a whole congregation kneeling in prayer is imposingly solemn, and is sanctioned by the habit of our Lord and Master. But our churches are so formed as to forbid the adoption of the practice of kneeling, the worshippers consequently will sit in the usual posture. Some will incline their heads, others take a position more favorable to ease, but much the greater proportion of the congregation, will look about, admiring (and sometimes smiling) at the variety of postures the worshippers have assumed, so that all solemnity is prevented by the want of uniformity, and thus, inclined to be drowsy, which the act of rising would shake off, are invited to be quiet in their slumbers, conscious that no exercise necessarily will interrupt them.

The second argument, stillness, would be sound, if the same desirable end cannot be attained without it. We can *stand* still as well as *sit* still, and shall we incur the reproach of lazy worshippers, when by rising, we may free ourselves from drowsiness, and view the altar and him who officiates at it, and rising and sitting with him, produce a perfect uniformity.

Various fashions as to ordinary worldly affairs are to be expected and changes of course, but modes of Christian worship, having no sinister ends in view, should be well understood, uniform, dignified and solemn. L. H.

We cannot give the name of the writer of the following letter, nor even the name of the place to which it refers. It is sufficiently interesting and instructive independently of them.

'Accept of my truly grateful thanks, my dear friend, for the kindness and interest expressed in your letter of the 10th inst. for my spiritual and temporal welfare. Such sympathy, I can assure you, is like clear water to a thirsty and sinking traveller, in a sandy and parching desert.

You inquire, with much interest, about the 'interest felt in religion' in this village; if I have a 'good minister, what are his sentiments, and influence, upon the people?' &c. Perhaps you do not know, that there is but *one* Church in this town; and that one what is termed Orthodox; here all, of whatever denominations who attend Church at all, congregate and listen to what the pastor—choses to tell us to recieve as Gospel truth. Should any one happen to indulge contrary views from the preacher, they must expect to hear them perverted, and held up as extremely wicked and pernicious. Now though I have, as you well know, come to a very different conclusion from our minister, and that from a careful, and I trust impartial, search of the Scriptures; yet I have long seen the folly of indulging in that narrow bigotry of the mind, which thinks that all light and knowledge must be confined to my own views; and that all who do not think as *I* do, must be in a lamentable error, and consequently be lost. I am willing to hear any sincere good man, of whatever denomination, whose life and preaching is calculated to make people *better*. I therefore go to hear our minister, whom I believe to be an aminable well *meaning* man; always wishing to hear something which shall call my mind off from the cares and perplexities of the week, to the greater and more important concern of my spiritual affairs; determining to lend a listening ear, and an attentive mind, to any thing advanced, calculated to elevate it above the grosser objects of sense; and give it a just impression of its higher and more important responsibilities. But instead of this I am often obliged to hear strings of sentences, unscriptural, disconnected, and to me without any meaning; there is frequently a mighty effort to display doctrines obscure; which seem to be hid in such a bewildering labyrinth, that the speaker is often completely confounded in attempting to explain, or extricate himself from the dark and intricate winding, into which he has plunged himself! And the people, whether they listen or take a nap, which many prefer to do, are especially enlightened, and improved by the discourse. At other times, the wicked are addressed, and their sins are fearfully, and not unfaithfully, portrayed; they are called upon to embrace the Gospel—to lay hold of the hope set before them—to escape from the wrath to come, &c. And all this is as it should be; but they are told in the same sermon, they '*can do nothing of themselves!*' but whom the spirit *wills*, it turns to the Lord; and when the Lord sees fit he sends the spirit abroad, and prepares the mind for its reception; for, the natural heart is so desperately wicked, and in such continual enmity to God, that, 'of ourselves, we can not do a good thing—speak a good word—or ever think a good thought!' And yet, after all this insufficiency on our part, we are told we are 'free agents;' and 'if we are not saved, it is our own fault!' In an address to those who have been led by the spirit to accept of grace, I have heard the concluding prayer begin thus,—'We thank thee oh God, that we have been *taken* from among those, who are by nature and circumstances, as good as ourselves!' Whole sermons have been taken up, to show that the wicked cannot help themselves to escape from the displeasure of God! And then, of course, we must leave the Church unimproved, and unimpressed, save, that we are miserable helpless creatures, and can do nothing for our own benefit. And we carry this cardinial point of faith out, in all our actions through the week; for we do not make the *attempt* to do any thing; and it might literally be said of us, and often is, that we seem to have 'set our hearts and faces against even the appearance of improvement!' You will conclude, the natural consequence to be a debasing effect on the heart and mind; for the mind from inactivity, must become sluggish, and sink into stupid indifference; or engage only in *petty trifles*, too frivolous to find a place in a cultivated, and well regulated mind; or else, there is a morbid and insatiable appetite engendered, which increases with the food it is fed upon, for *low scandal*! and this porcupine subject, will often draw out, all the wit malice, and latent energies of the mind, to their full extent; and our feminine and *masculine* gossips, for the want of something more important, hunt up, the most trifling subjects, and discuss them with more interest and avidity, than the arrival, and most important news of a steam-ship would be talked of, in Boston.

These soul withering effects may, doubtless, be traced, in a great measure, to the pernicious doctrines, alluded to, from the pulpit. In an *unskilful hand*, it is just what might be expected; for though this old worm eaten creed, is still tried to be held together, yet the most *modern* supporters of it, find their best success to be, in widening the most glaring inconsistencies, and preaching *practical* sermons; and even *good works* are much more in fashion, and required, than formerly; though all know that holding to good works, has long been one of the great sins of Unitarianism. But we shall not have *that* sin to answer for; we hold only to *Faith*; The best commentary after all, perhaps, is the fact, that our minister has added *one* to his Church within four or five years!

The truth is, we need, and never shall be any different, till we have an active, *efficient* minister among us; one that will plainly and fearlessly, tell the people their duty, their whole duty too, as good citizens, and responsible people. We might need, and probably should, considerable *lashing* at first, and there would be no little opposition, but it the duty was well, and faithfully performed. and *persevered* in, the people would, eventually rouse up into action; for they freely acknowledge the evil now; but speak as if they had not the *power* to do any thing to help it!

I have recently read a sermon, by the Rev. Mr. Allen of Northboro' who was settled twenty five years ago, as 'the only minister of the town: and where too, the means of obtaining useful and necessary knowledge were not, as now, as common as the dew which falls from heaven. And I find he was the means of etablishing 'three Libraries' in that town; (we have not one!) He also 'established a Sabbath school;' and compiled several valuable books for the benefit of the scholars, as well as thousands of others; 'laid the foundation of their Lyceum,' by giving for several successive winters,' lectures on Natural History, Natural Philosophy, and Astronomy;' (Greek subjects to us;) beside giving private lessons to pupils, for years! I allude to these facts, only to show how much good, and what an influence a minister *can* exert over his people, particularly in a small village, if he feels *really interested* in their improvement.

If I am 'losing my interest,' and sensibilities, upon subjects which you say I was once so 'deeply interested in;' and I often fear I am; I can only say in extenuation of myself, the change has been wrought, by being thrown into a *cold* and *freezing* atmosphere; where I am unknown, and misunderstood; and where I have ever felt the want of that sympathy, kindness, religious, and intellectual influence, so congenial to my nature; and so necessary to the happiness of every one, who is not content to live a mere *animal* existence.

For the Register and Observer.

UNITARIANS ARE CONGREGATIONALISTS.

I observed in a later number of your paper, considerable surprise expressed that Unitarian Churches and Pastors were excluded from the list of Congregational Churches and Pastors in Maine. I presume this was the effect of nothing but ignorance—how culpable the ignorance is in an Editor of so consequential a work as the A. F. R. I say not. When I came to this place, I found that the people here generally, even those who were liberal and called themselves Unitarians, identified the Congregationalists with the Orthodox—while Unitarians were Unitarians and nothing else. I found the error so common, that I was induced to write a lecture on the subject, and read it to the two small congregations I am connected with. In that lecture I informed my hearers, that the Unitarians were Congregationalists—that when the Orthodox separated themselves from the Unitarians, they both retained their original name of Congregationalists. I suppose many, if not most, are ignorant of this fact. Since I began this article, I have met with a person who told me that in the town where he resided, some thirty miles distant, the Unitarians of the place were called often Presbyterians to distinguish them from the Orthodox—I suspect that our Unitarian brethren in this State some how or other have 'lost caste.' Whether the Quarterly Register has made no account of them, or has attached them to some other denomination I know not.

Respectfully yours, J. F.

CORRESPONDENCE.

Northboro', Feb. 13, 1842.

Messrs. Editors,—Believing that the readers of the Register will be interested in some of the facts contained in a letter which I have just received from the West, I send it to you, to make such extracts from it as you may think proper. I will just add that, in answer to the application contained in it, a collection amounting to $16 was made by my people last Sabbath for the purchase of books for the Sunday School in Quincy, Ill.

Yours, &c. J. A.

Quincy, Ill., Jan. 17th, 1842.

My Dear Friend,—Knowing the interest which you and your Society feel upon the subject of Western Missions, as shown by your former liberality to the Church in this city, I am now induced to give you some little account of our Sabbath School, and to make known to you a want which exists among us. It is now about ten months since we commenced a Sabbath School with *ten children*, only a part of them belonging to our Society. The children became interested, and some of them exerted themselves to call in their play-mates to enjoy the same blessings with themselves. Our School continued to increase, almost every Sunday bringing some new face among us. It was our object to call into our School all the poor children in the city who attended no other School. When I went East in the summer we had had as many as thirty children in the School, and usually gathered about twenty on a Sunday. The School was continued during my absence, and I found about twenty in attendance on my return, but they were mostly new faces to me. Our poor population, from whom most of our children come, seem to be but sojourners, many of them tarrying with us but a little while. On the last Sunday we had an attendance of *thirty*, which is about our average attendance now, although our whole number is much greater. They come from the poor families in town, and our School is a great blessing both to the children and their parents. We have a pretty good library, from which each child takes a book, and perhaps that book furnishes all the reading for the log cabin in which the child dwells during the week. A good many of these children have been gathered from miserable hovels, and furnished with some articles of clothing before they could get out at all. A few days since I visited a poor family, living down under the bluff near the Mississippi, in which I found ten children, the oldest only about fourteen years of age, all living with their parents in one room! One of the girls of the family lived out in the city—all the rest were at home. The children were all bare-footed, except the oldest girl, and had no bonnets, and looked as though the knowledge of the invention of soap had never reached them. It was the most squalid sight I ever beheld. I asked the woman if any of her children attended School. She said, the eldest girl went a few days, but her shoes had given out, and she could'nt go any more. She told me she would be glad to have her children go to School, and get larning. By the aid of several of our young ladies, and of some gentleman, these children have been provided with shoes and bonnets, and, on the last Sunday, it did our hearts good to see four of them in our Sabbath School. I might tell you of some other similar cases, but this is enough to show you how we get many of our scholars. Connected with our School are four female and five male Teachers. But the School is not so useful as it might be on account of the want of suitable books for the children to study. Some of our Teachers have had but little experience, and some Question-books would aid them very much, as well as serve to interest the children. It is our wish to get some of your Question-books, and to have them introduced, as well as some Catechisms for the smaller children. Now, if your Sunday School, or your Society would like to do a good work abroad, here is a favorable opportunity. We might purchase the books ourselves, but I do not like to call on our Society because their burdens are already heavy; and besides, I feel that it will be regarded as a privilege by an Eastern Society to give to such an object. If the interest which you and your Society still feel in Quincy should be sufficient to aid us in getting some Text-books for our School, I trust we shall be ever grateful for your kindness, as we are for what you have already done for us. One of my parishioners, Mr. Haven, is soon going East, will probably be in Boston by the first of March, and, if any books should be left at Mr. Briggs's Office by or before that time, will take charge of them.

A word as to the prospects of our Society. They are quite flattering, beyond our expectations. We all feel very much encouraged. The attendance at our Church is much larger than during the last year.

The Society have voted to pay me $700 during the present year, which they will raise without difficulty. And I hear favorable accounts from the neighboring country. A gentleman called on me, a few days ago, from the village of Woodville, about twenty miles North, and said he had been reading some tracts given him by one of my parishioners (Mr. Babcock) but which he would not have read, had he known what they were, (Unitarian tracts) and found them to contain just what he had always believed. He had read quite a number, and found nothing which he could not assent to. Many of his neighbors had read them, and liked them. He seemed like a man just emerged from darkness into marvellous light. He was very earnest, and wished me to come and preach at his house. This I intend to do soon. I shall also go to Warsaw and spend a few days when the river opens.

I am yours truly, G. M.

REV. MR. FARLEY'S LECTURES

Gentlemen,—In your paper of the 12th inst., I notice a communication from 'a Hearer' in which there is an error which I think of some importance to the Unitarian faith and more particularly to Mr. Farley.

'A Hearer' says 'he (Mr. Farley) read from works of Dr. Spring, Cox, and Barnes, remarked that to every word *there written*, Unitarians as a body could most heartily subscribe.'

I understond Mr. Farley to make this remark only with reference to the particular passages on 'original sin' which we read from the works of Drs. Cox and Barnes, which were as entirely different in character fiom those which we read from a pamphlet of Dr. Spring's of N. Y. as the opinion of one man can possibly differ from that of another.

How Dr. Cox may relish the idea of agreeing with Unitarians 'those men of the world, and any thing but Christians' as Mr. Kirk some weeks since spoke of them in Dr. Cox's pulpit; I cannot imagine, but this I am certain of, he cannot accuse them of not being right upon a single point unless he acknowledges himself wrong, which he is not likely to do.

I can with much pleasure confirm a Hearer's' statement as to the rapid iucrease of the Society under Mr. Farley, and I feel confident that Unitariantsm is destined to make greater progress here in Brooklyn than it has yet done elsewhere except Boston.

Brooklyn N. Y.

BOOK AND PAMPHLET SOCIETY.

(Letters from Messrs. Taylor and Waterston.)

Boston, Feb. 22d, 1842.

Dear Sir,—An inquiry has been made as to my experience of the usefulness of the 'Book and Pamphlet Society.' What it has been in former years I cannot so distinctly say. But during the last two years I am confident that it has filled a very important place, and the good it has accomplished has been unquestionable. I have found great advantage from it; having repeatedly obtained sufficient valuable religious pamphlets from its Depository, which I have given to the inquiring and the afflicted. There has been within the last year *a great interest among the poor respecting Scripture doctrines, an earnest desire, on the part of many, for religious knowledge.* The tracts which I have obtained through this Society have, I can truly say, answered a good purpose. They have been read with interest and profit by a large number, and the views of God and of Christ which they have given have satisfied many a doubting mind. Some of the tracts on practical piety have also been highly useful, and I have scattered them freely among the poor. I feel constrained to say that I am indebted to this Society. I believe no Society, according to its means, is more useful—and if its means were increased, its usefulness would be greater in proportion.

Frequently has it been the case that persons have come to me who were going to a distance, and who desired much to take such tracts as we could give them. It has been in my power through the Book and Pamphlet Society to supply them—and I know that good has in this way been done. I could state particular cases but the statement of the general fact may suffice.

I will only say then that in my own walks I have received positive aid from this Society, and that I know of many who have been aided by it at a distance. I do hope that the subscriptions will increase—and that all who have thus far, generously given it their aid, will feel satisfied of its usefulness, and put it in the power of the directors to be yet more useful.

Most truly and respectfully yours,

R. C. WATERSTON.

Feb. 23d, 1842.

Dear Sir,—I thank you for the interest you have taken in our behalf, in procuring [illegible], &c., for us *Sermon*. All such things are eagerly seized upon by them. If the friends only knew how many idle hours may be thus employed when far away from other resources. Well selected moral and religious matter, supplies the place of the family *Altars*, and *Church*. In my separate situation from other Churches I seem to be the peculiar care of none, your interest and sympathy has relieved me very much. I hope you will not 'be weary in well doing,' as we are reaping a rich reward; for the Lord is with us in great power and mercy. *I intend to speak upon this subject of tracts on Sabbath evening, at Dr. Channing's Church.*

Yours with great respect,

E. T. TAYLOR.

RECENT PUBLICATIONS.

Rev. Mr. Gannett's Election Sermon. The Religion of Politics, a Sermon preached at the Annual Election, Jan. 6th, 1842, by Ezra S. Gannett, Junior Pastor of the Federal Street Church, in Boston. Boston. Dutton & Wentworth, Printers to the State.

An excellent and appropriate Discourse, written like every thing that comes from the pen of its author, in a fervent spirit, forcible and eloquent in many of its passages, laying down and defending with earnestness and power, important moral principle. The text is from 1 Cor. x. 31. 'Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.' The first object of the preacher is to show that religion is the supreme law, that its influence should be paramount in every department of life, and that political sentiment and action can claim no exception; that they must be brought under the influence and permit the application of religious principles. He then points out this application, and shows how these principles will affect political action. First, a man must carry into political life a sense of God, as the source of all power and privilege. Secondly, with this recognition of the Divine power and goodness must be united a sense of the responsibleness under which every one lies before God. Thirdly, a necessary consequence of entertaining this sense of obligation will be the preservation of this integrity, and the bringing into exercise in political action, that great element of the Christian character, love. He then examines some of the opposite notions that prevail, that religion has nothing to do with politics, that all is fair in politics, and shows their falsity and pernicious influence. We have room only for the following passage in reference to political parties.

'The principles which have now been presented must not be confined to individual action. They should also control the associated energy which makes politics the scene of its efforts. Political parties should respect these principles. Any organization or enterprise in which they are disregarded should meet with instant rebuke. The existence of parties may not be regretted. They are useful, and they are inseparable from any system of government which gives to the people an interest in the management of public affairs, or which even permits discussion upon public measures. Where men form and express opinions, variety of opinion will be sure to spring up; discussion will elicit sympathy and enkindle debate. Here we have at once the elements of party. Its advantages, in the more thorough examination to which measures of general or local importance are subjected, and in the restrictions which reciprocal vigilance imposes upon the use of power or opportunity, are as great as they are obvious. It is, then, both foolish and useless to inveigh against parties as in themselves evil. Let them be formed on correct principles, and conducted in a right spirit, and they will be found among the best securities of liberty and the most effectual means of intelligence. But let them be formed on unsound principles, or without principle, or let them be conducted in a greedy or vindictive spirit, and they will become the occasions of incalculable mischief. When falsehood and violence are the weapons which one party provokes another to adopt; when the passions of men are addressed, and their prejudices are fostered instead of being enlightened; when the aim is not to serve the country so much as on the one side to get, and on the other to retain power; when recourse is had to means for baffling an opponent or securing a triumph, which the very men who guide the party would be ashamed to use as private individuals; when excitement is made the great instrument of success, and the people are carried along blindfold by sympathy, like a herd of animals, moved by an impulse which they are unable to explain and care not to understand; when office is the prize that stimulates exertion, and worldly gain the object which lies at the heart of party strife; then is that which might be a blessing converted in o a curse. Vice and ruin are its fruits. A despotism could not inflict on a country greater evils than must result from the action of parties born of selfishness and nursed in injustice. It is sad to believe—yet who can deny—that political parties in this country bear too much the character which we have described. Oh! for a party that shall plant itself upon principle, shall appeal to the good sense and candid judgment of the people, shall look not at reward, but at duty, and shall adopt no measures but such as virtue can approve and on which religion can invoke the benediction of a righteous God. A party composed of good men and true patriots, each of whom should interpret the charge which the Roman Senate gave to the Dictator whom public emergencies called into office as applicable to himself, and as indicating the aim which he must pursue, let the cost to himself or the consequence to his party be what it may,—'see that the Republic sustain no harm,'—such a party would be the salvation and glory of our land.'

Hawthorne's Twice-Told Tales. James Munroe & Co.

Have recently published a new edition of Hawthorne's Twice-Told Tales in two volumes, with additional stories, never published before. These Tales are too well known and too highly valued to need a y commendation from us; but we do injustice to ourselves did we not express the pleasure we had in renewing our acquaintance with them in reading this volume. Some of the new Tales are among the best Mr. Hawthorne has written. How much that is good, pure, comforting, elevating in moral and religious truth is here communicated in a winning, persuasive, yet impressive form.

SUNDAY SCHOOL SOCIETY.

A Quarterly Meeting of the Sunday School Society will be held at the *Masonic Temple* on Sunday evening, March 6th, at 7 o'clock.

Reports of Teachers from several Sunday Schools will be read and Addresses may be expected.

As it is one of the objects of this meeting to obtain interesting facts and information in relation to Sunday Schools it is hoped that there will be a full attendance of Teachers and others, and a free communication at this meeting.

S. G. Simpkins, *Recording Secretary.*

BOSTON PORT SOCIETY.

The Annual Meeting of the 'Port Society of the city of Boston and its vicinity,' will be held at the Rev. Mr. Gannett's Church in Federal Street, on Sunday evening next, (to-morrow) at 7 o'clock.

The Annual Report will be read by the Secretary, and several Gentlemen, are expected to address the meeting.

The Rev. Mr. Taylor, will address the merchants, on the subject of their charity, and will avail of the occasion to present them *living witnesses* of its usefulness and influence, 'in turning many from sin unto righteousness,' who will also bear testimony to what they have experienced, through its instrumentality, upon their own hearts and lives. The members of the Society (which include all who have contributed to its friends by donation, or otherwise) and all others interested in its objects, are earnestly requested to attend. Seats will be provided for ladies.

SUNDAY SCHOOL SOCIETY.

The Treasurer of the Sunday School Society acknowledges the receipt of ten dollars from Rev. J. T. Sargent to constitute the Superintendent of the Suffolk Street Sunday School, Deacon Martin Lincoln, a life member of the Society.

REV. HENRY GILES.

The Rev. Henry Giles will lecture at the Masonic Temple, on Monday, Feb. 28, on the 'Life and Genius of Burns.'

Monday, March 7th, on some conditions and influences of 'Irish Life.'

Monday, March 14th, on 'Peculiarities of Irish Character.'

Lectures to commence at half past 7 o'clock.

Tickets, 50 cents, for the course, at the Bookstores of James Munroe & Co., W. D. Ticknor, & W. Crosby & Co.

TEMPERANCE CONVENTION.

Tuesday, the 22d, was celebrated as usual by simultaneous meetings of the friends of Temperance. A large Convention, composed of Delegates from different parts of the State, assembled in Fanueil Hall, at 10 o'clock on that day. We have not room this week for a full account of the proceedings. The Convention held its meetings for two days, and adjourned on Wednesday evening, after passing some important resolutions.

OBITUARY.

For the Register and Observer.

REV. DANIEL B. PARKHURST.

Closed his Christian pilgrimage, at the age of 24, on the afternoon of Wednesday, the 16th inst., at Dr. Twitchell's, in Keene, where he had been, for some months residing, for medical treatment, the Rev. Daniel Parkhurst, son of Dr. William Parkhurst, of Petersham, and Pastor of the First Congregational Society in Deerfield. The remains were carried to Petersham, and a Sermon there delivered on Sunday morning, by the Rev. Mr. Gage, full, as we understand, of spiritual power, tender sympathy, and consoling truth. After the services, the body was brought to this place, for interment, and the funeral attended this afternoon. The exercises on the occasion were of a most deeply affecting character. Selections from Scripture were read by Mr. Rice, who has been for some weeks supplying Mr. Parkhurst's pulpit. Prayer by Rev. Mr. Gage, of Petersham. Sermon, by Rev. Dr. Willard. Concluding Prayer, oy Mr. Nightingale, of Greenfield. Select and appropriate Hymns by the Choir. Remarks at the grave, by Rev. Mr. Wilson, of Montague. The intellectual, social and moral character of our beloved Pastor was very happily and effectually delineated by Dr. Willard. Of this, however, we shall not speak, as a more particular notice may be expected in another form.

Mr. Parkhurst, after graduating at Yale College, entered the Divinity School of Harvard University, where he completed his studies in 1840. Soon after leaving Cambridge, his health was so much impaired by sickness, that it was thought he would not be able to fulfil an engagement to visit Savannah, and there commence his public labors. While in this expectation, the Society in Deerfield gave him an invitation to supply their pulpit, to which proposition he acceded, and was about fulfilling the engagement, when his increasing strength, and apparently returning health induced him to ask for a release from this contract, and yield to a second request of the American Unitarian Association, that he would visit the South, as before proposed, with the hope that the climate might be beneficial. The following winter, therefore, was spent in that section of our country. While at the South, the Society in Deerfield renewed their invitation to Mr. P., to supply their pulpit on his return to New England, in the spring. With this request he complied, and began to preach to us, in March. After officiating a few weeks, during which our young friend labored, most truly, 'with the spirit and the understanding,' the Society invited him to become their Pastor. The invitation was accepted, and Mr. P., was ordained on Wednesday, the 21st of July. The deep interest of that occasion will not be forgotten. The spirit of God seemed to be hovering above and overspreading that assembly—the holy influence of united affections and the sweet incense of earthly beauty were breathing around—and when the hand of the sightless form of him, who raised to Heaven the prayer of consecration, was directed to the head of the dear one who was kneeling by his side, a thrill pervaded that congregation, which will be remembered, long after those Church walls shall have ceased to protect the worshipper.

Soon after the ordination, Mr. Parkhurst's health began to fail again, and yielding to medical advice, with the hope that a suspension of labor might bring relief and prepare him for future and more vigorous action, he turned from the fruitful vineyard, which his Father had given him, and from the joyful husbandmen, whose hearts had been strengthened by his presence. From that time, under the influence of alternate hope and fear the Society had been looking, with great anxiety and the most tender sympathy, to the chamber of their Pastor's suffering, till the moment, when the sudden messenger of death announced the departure of the spirit we had loved. Beautiful, sanctified spirit! the incense of thy few, but angelic ministrations is still breathing, in its sweetness and purity; and when we stand at the resting-place of thy ashes, and pour out our tribute in the presence of God, will not our Father smile in mercy upon us, and help our souls to prosper for a holy greeting of our sainted Shepherd in the mansions of bliss!

Deerfield, Feb. 21st, 1842.

GENERAL INTELLIGENCE.

[From the Boston Daily Advertiser.]

Mr. Hale.—As an act of justice to the Agents of the Stonington and Providence Rail Roads, be good enough, in behalf of the passengers per Charter Oak, to express their most grateful thanks, for the kind, prompt and generous conduct of the Agents and Conductors of the Stonington and Providence Rail Roads, in making every effort to forward them *immediately in extra trains*, and in declining to take any compensation, (which was freely offered.) They not only declined it, but on both roads they received the tickets which the passengers brought in New York, for the 'Norwich and Worcester' and 'Boston and Worcester Rail Roads.'

The public will, it is to be hoped, appreciate such praiseworthy conduct, and they deserve and receive the most sincere and grateful acknowledgements of the

Passengers per Charter Oak.

Boston, Feb. 19, 1842.

National Tariff Convention.—There is a proposition for such a connection. And among the reasons assigned for it, is the fact that the following resolution reported by the committee on Manufactures, was rejected by the national House of Representatives.

Resolved, That the Committee on Foreign Manufactures be authorized to send for witnesses and take testimony on the subject of the present tariff laws, their operation upon the interests of the country, and the alteration which those interests may require.

We quote from one of the secular papers the following notice.

At a meeting of the Central Committee of the Home League held at the American Institute in the city of New York on the 17th of January, 1842, the following preamble and resolutions were unanimously adopted.

Whereas, it was universally conceded that a re-adjustment of the tariff should be made before next July, and whereas, the efforts of those opposed to any discrimination in favor of American industry have hitherto been successful in preventing any proper inquiry by a Committee of Congress for the purpose of laying before that body authentic information as to the effect of such duties upon domestic industry and the interests of the country.

Therefore, be it Resolved, That the friends of American industry, and reciprocal commerce, and the supporters of Home interests, be requested to meet in National Convention in the city of New York, on Tuesday the 5th of April next, at 11 o'clock, A. M. to furnish information and devise measures which shall tend to protect existing interests, and to secure in future the labor and enterprise of the country from the ruinous effects of novel and hazardous experiments at home, and hostile legislation abroad.

Resolved, That the respective branches of the Home League in the several States, together with all agricultural, mechanical, manufacturing, commercial and internal improvement associations throughout the country, be requested to collect and transmit by their delegates to the Convention, all such authentic information as shall illustrate the necessity of promoting and sustaining American Interests.

Per order and in behalf of the Central Committee.

From Europe.—We have news from France to Jan. 9th, by way of N[illegible]. The affairs of France are quiet.

The following items of news we take from the Evening Transcript.

Thomas Carlyle has declined becoming a candidate for the chair of history, now vacant in the University of Edinburgh. A great meeting is to be held at Bath, on the 6th January, of the clothiers of Wilts, Somerset and Gloucester, to take the Corn Laws into consideration.

The Conway, from China, entered the Sound, on the 26th of December. Her destination was Portsmouth. She had on board two millions of dollars, and some invalids from the squadron in the China seas.

The Augsburg Gazette of Jan. 1, says, that M. de Publen, the Russian Minister to Mehemet Ali, arrived at Alexandria on the 10th December, and that he had submitted to the Divan certain propositions concerning Commerce and the Treaty of July. It is understood that Russia is displeased with the liberty granted to English commerce and wishes it abridged, which the Divans are unwilling to do.

Details have been received from Odessa of the autumn campaign of the Russians against the Circassians and of their defeat at Jatcha, where some 500 were slain. It is believed that the Russians have lost some 8,000 men, mostly by disease. The Crimean hospitals are filled with the sick. This is division under General Aurepp, and it is said that Gen Zast has not been more fortunate

La Presse of the 6th has a letter from Vienna, which says that the three great powers, England, Russia and France, which have stipulated the independence of Greece, are seriously giving their attention to the difference between that country and the Sublime Porte, and that they have applied to the Cabinets at Berlin and Vienna for their co-operation.

Minister to Spain.—We copy the following passages from an article in the Madisonian, relative to the appointment of Mr Irving, as Minister to Spain.

'Sir, how many such men as Washington Irving are there in America?' was the inquiry addressed to an American by Lord Byron in his last illness at Missiloughi. Indeed, there are *not* 'many.' And if the administration had not done another good thing, the nomination of Irving alone would have distinguished it. 'God don't send many such spirits into this world,' continued the Great Poet, and the American Government appreciates the fact. Many a man's successors have quarrelled about his birth-place, and expended thousands for the recovery of his manuscripts or his portrait, while his contemporaries refused to save him from death by starvation. Irving is poor in purse, but rich in fame; 'his pathway,' as he tells us, 'has not been strown with roses,' many and sweet are the flowers he has presented to his countrymen; it is gratifying, therefore, to see the sun of prosperity smile upon him while yet living however bright are destined to be the beams of his posthumous glory.

Mr. Irving, has, in some sense, introduced Spain and the United States to each other. Is it not quite proper that the United States should make Spain acquainted with the man who has promoted the acquaintance of both? Of the seventeen years of Mr Irving's life spent in Europe, a due proportion were spent at Madrid, and his 'History of Columbus,' 'Conquest of Granada,' and 'The Alhambra,' attest that, though he was there a silent, he was yet not an idle nor a profitless observer. Behold the modest student of that day, transferred to the Minister Plenipotentiary of this! Thanks to the discrimination and the justice of—the Executive—there is a green spot in the history of promotion; the unsolicited honor falls upon a man of real merit without an accident or without a bribe.

There is not a schoolboy of the last twenty years who will not hail this nomination, and clap his hands. There is not a man of letters, who will not feel grateful for this recognition. There is not a student whose ambition will not be fired by the example. And, whatever, envious, professed politicians may say, there is not a man who does not think that Washington Irving deserves the distinction, or that he will bear it meekly, and honorably, and return it without a blemish.

England and America.—The following paragraphs, are from the London Quarterly Review.

'It is impossible that any other two independent nations can have such a community of interests as England and America. In truth, we know of no material and substantial interests in which they are *opposed*—nay, in which they are *separate*; their origin, their laws, and their language are the same, their business, their prosperity, are identified: New York is but a suburb of Liverpool, or, if you will, Liverpool of New York: the failure of the Pennsylvania bank ruined more fortunes in England than America; the manufactures of Manchester share more wealth with Carolina than with Middlesex. We are not merely brothers and cousins—the ties of consanguinity, we know, are not always the bond of friendship—but we are *partners joint tenants*, as it were, of the commerce of the world; and we have had, as we have just hinted, melancholy experience that distress on either shore of the Atlantic must be almost equally felt on the other.

And why should we quarrel? What are the grounds or objects of any difference between us? We know of but two, or at most three, points of difference on which the most captious on either side of the Atlantic have raised even a question—and what are they?—Matters which, we firmly believe, two intelligent and honest negotiators might settle in a fortnight, and which owe their chief interest to their being made the pretexts of those who wish, for private or personal objects, to blow up a conflagration.'

West India Steamers. Advices from Havana to the 5th of February state that the four British West India steamers had all arrived at Havana. The Solway, Lieut. Britton, sailed on the 4th for Vera Cruz. The Forth, Lieut. Fayrer, sailed on the 2d for New Orleans. The Tay, Lieut. Hayden, arrived on the 1st inst, in twenty-eight days from Southampton, via Barbadoes, &c., and sailed on the 4th for Belize, Honduras. The Thames Lieut. Hastie, thirty days from Falmouth, via Surinam, Demarara, and Tobago, arrived on the 3d, and remained in port.

MASSACHUSETTS LEGISLATURE.

Senate, Thursday, Feb. 17th.—The subject of a recess was taken up and adopted as amended—in substance as follows:

That in the opinion of the Committee, the present session may close on the 25th of Febuary—that it is inexpedient to have an extra session on the first Wednesday in September for the purpose of dividing the Commonwealth into Districts for the choice of Representatives in Congress.

That a committee of one member from each of the present Congressional Districts, in the Senate, and one from each County, in the House, be appointed immediately, to sit in the recess, fourteen days before the time prescribed for the commencement of such session, for the purpose of preparing a report on the districts, to be submitted to the legislature.

In the House—the bill proposing to appropriate the State's share of the proceeds of the Public Lands for the payment of the funded debt was taken up, and after a protracted debate, the bill was passed to a third reading.

Senate, Feb. 18th.—The bill to suspend the insolvent law was passed to be engrossed.

The House, concurred with the Senate, in the proposal to close the Session on Saturday 25th, and to have an extra Session, on the 1st Wednesday of September, for the purpose of dividing the Commonwealth into districts for the choice of Representatives in Congress.

In the Senate, the usual amount of business was transacted, on Saturday and Monday; but a small part, however was of general interest.

In the House, on Saturday, a bill to abolish imprisonment for debt was passed to a third reading.

In the House, several bills were passed to a second reading, but none of much interest were finished.

In the House, on Monday, Feb. 21st, a great amount of business was transacted, not particularly important to the public.

The subject of State finances, and the question of the expediency of a direct State Tax, occupied the attention of the House, much of the time on Tuesday and Wednesday.

CONGRESS.

Senate, on Saturday, Feb. 12th, the Senate did [illegible].

The discussions in the House were not of an interesting character.

In the Senate, on Monday 14th a debate of some length and warmth took place, in regard to the New York Custom House investigations,—in which Messrs Clay, Mangun, Buchanan, Calhoun and Woodbury took part.

In the House, on the 14th, a request was received from Messrs Cooper of Ga, Holmes of S. C., and Chapman of Ala, wishing to be excused from acting on the committee on Foreign Affairs,—for similar reasons, they say, to those assigned by the late members of that committee for resigning. They were excused.

Several memorials were presented asking that amendments be made to the Bankrupt law. They were referred to the Judiciary committee.

Senate, Tuesday 15th.—The New York Express says,—

Mr. Clay has made a most important movement in the Senate to-day in the introduction of a seriess of Resolutions relating to nearly all the political questions which agitate the country. The most important of the series are resolutions maintaining that the Revenues of the country for the year should be equal to the expenditures of the year, that the spirit of the Compromise Act should be preserved, *but that more than a duty of 20 per cent.* was necessary in the present state of things in the country.

The resolutions were important enough to place Mr. Calhoun in a high fever of excitement, and after a day had been named for their consideration, he denounced them in brief terms as a violation of the compromise act and a change in the Government. More he did not say now, but it was obvious that more was intended to be said when the subject came up in order. It is probable that the great debate of the session upon all of the topics under consideration will be had upon the resolutions now introduced.

The House were a long time in session and the result was more action than is usual in the sessions of several days. The Diplomatic Bill was considered at length but not disposed of. Several local bills were also considered, and among these one affording some relief to the Banks in the District of Columbia. Under their existing charters, these institutions are prohibited from dealing in the paper of the suspended Banks after the 1st of March. This prohibition is taken off the bill, which passed the House to-day by a majority of about 20 votes.

Senate, Feb 16th.—A discussion of some length and interest took place in regard to our affairs with Mexico.

In the House, the report of the committee on retrenchment occupied the principal part of the sitting but no disposition was made of it.

Senate, Thursday 17th.—The proceedings in the Senate, were unimportant.

In the House, Mr Cushing asked leave to report, in part, from the select committee on the Currency, and present a bill, which was granted, and the same was read by its title, referred to the committee of the whole on the State of the Union, and ordered to be printed.

Two minority reports were presented

(The plan of finance, reported by Mr Cushing, is, in substance the same which was proposed by the Secretary of the Treasury; but modified so as to remove some of the objections.)

Mr Barnard gave notice that he should offer as a substitute, a bill to give authority to the Secretary of the Treasury to issue $15,000,000 of Treasury Notes, in denominations suitable for a currency, on a specie basis, of, say, three of paper to one of specie.

In the Senate, on Friday, 18th the day was occupied in the consideration of Private Bills, except a brief interval of debate by Messrs Clay and Calhoun upon the presentation of a Memorial concerning the Tariff. After which, the Senate adjourned over to Monday.

The House of Representatives, after receiving reports of two or three bills passed over the unfinished business of the morning hour, (the Retrenchment Report) and resolved itself into Committee of the Whole on the state of the Union and resumed the consideration of the Civil and Diplomatic Appropriation Bill.

Mr Caruthers, of Tennessee, Mr Stuart, of Virginia, and Mr Meriwether of Georgia, were announced by the Speaker as members of the Committee on Foreign Affairs, in place of Messrs Holmes, Chapman and M. A Cooper, resigned.

In the House, on Saturday, general Executive communications were received; among which was one from the War Department, in answer to a resolution of the House; a statement of the cost of the steamships Mississippi and Missouri—that of the former being $519,032,57, and of the latter $553,-830 32; from the Secretary of State, stating that the 6th census was completed, and inviting attention to the distribution of the copies thereof remaining in the Library.

The Report of the Select Committee of the Senate on the President's Fiscal Plan is nearly prepared, and will probably be made to the Senate early next week.

MARRIAGES.

In this city, by Rev. Mr Gannett, Mr Joseph F. Morton to Miss Ann Elizabeth, daughter of Samuel Lynes, Esq.

By Rev. Mr Gray, Mr T. H. Smith to Miss Nancy Craig; Mr Adam H. Rupp to Miss Phebe H. Smith; Mr Horace Dodd to Mrs Rebecca S. Dodd, all of Boston.

In Cambridge, by Rev. Mr Newell, Mr John Chamberlin to Mrs Mary Lyon.

In Dorchester, by Rev. Mr Hall, Mr Richard Clapp, Jr. to Miss Caroline Bird, both of D.

In Needham, Mr Ezra Fuller, Jr. to Miss Catharine E. daughter of Mr Newell Smith.

In Northboro', Feb. 1, by Rev. Mr Allen, Mr Lewis Bemis, of Spenser, to Miss Dolly Ann Brigham, daughter of Mr Nathaniel Brigham, of N.

DEATHS.

In this city, of consumption, John Russell Adams, son of Thomas Adams Esq, and member of the Junior Class of Yale College, 19.

In this city, 19th inst. Mrs B. Clarinda, wife of Mr Ranson R. Rand, 30.

In this city, on Friday morning, (at the residence of Isaac Dupee, and one of his family for nearly 22 years,) widow Martha Murphy, 95 years.

In this city, Adaline Augusta, wife of John A. Rolland, 32; Mrs Susan N., wife of John Kettell, 47.

In Charlestown, on Monday, Emeline, youngest child of Aaron and Sarah Sargent, 6 1-2 years.

In Charlestown, Mr John R. Davis, 33; Mr Charles W. Welsh, 19 1-2.

In Roxbury, Mrs Mary, wife of Mr Abraham F. Howe.

In Watertown, 21st inst, Mrs Huldah, widow of the late Edmund Fowle, 85.

In Dorchester, Mr Stephen Wales 72; Mrs H. H. Abbe wife of D. Abbe, and daughter of B. Burges Esq.

In Needham, 22d inst. Rev William Ritchie, Pastor of the First Church in that town, 61.

In Northampton, Rev Wm Doolittle, Pastor of the Baptist Church in N. 28.

In Chesterfield, Rev Israel G. Rose, 43.

At Elliot, Me. Widow Lydia Reed. 105.

In Springfield Mrs Caroline wife of the late Hon Oliver B. Morris and daughter of the late Hon. Geo. Bliss, 50 years.

SCHOOL FOR BOYS.

THE subscriber, Principal of the Hopkins School, Cambridge, will receive Boys into his family and pay the most careful attention to their Moral, Physical and Intellectual Education. The course of instruction in the school embraces all branches necessary, as a preparation for entering college, or to fit them for commercial pursuits.

Reference may be made to any of the gentlemen of the University.

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EDMUND B. WHITMAN.

Cambridge, Feb. 26. tf feb 26

LOWTH'S [illegible]—Isaiah, a new translation; with a preliminary dissertation and notes critical and explanatory, by Robert Lowth, D. D., 2 vols 8vo. London—for sale by J. MUNROE & CO, feb 26 134 Washington st

PARLOR MELODIES—Comprising Music, original and selected for the Piano Forte and Organ, with several tunes for the Harp and Guitar, adapted to a series of original songs, moral and religious, arranged and edited by Mrs M. B. Lloyd and Miss M. E. Bailey, 4to—just published and for sale by f26 J. MUNROE & CO, 134 Washington st

DR. MOTT'S TRAVELS IN EUROPE AND THE EAST—Embracing observations made in the years 1834, '36, '37, '38, '39, '40 and '41, by Valentine Mott, M. D., President of the Medical Faculty of the University of New York, and Professor of Surgery, &c. 8vo.

Schmucker's Mental Philosophy—Elements of a new system of Mental Philosophy, on the basis of consciousness and common sense, designed for Colleges and Academies, 1vol, 12mo. Boy's Works, cheap edition, 9vols—received and for sale by

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OUTLINES of Scripture Geography, with an atlas, containing six maps, by J. E. Worcester—price 25 cents. For sale by S. G. SIMPKINS, f26 21 Tremont Row.

ON TUESDAY, March 1st, will be published the Monthly Miscellany of Religion and Letters, edited by Rev. Ezra S. Gannett—Contents.

The Vision of Ezekiel explained and applied; the Doctrine of Accountability; Riches, a Sermon, by Rev. Geo. F. Simmons; Dewey's Discourses on Human Life; To my Wife, on her fiftieth birth-day; Sayings and Doings at Home, from letters to an absent daughter; Lost's Christian Psalter;; Notices of Books; Intelligence, &c. &c. Published monthly by f16 WM CROSBY & CO, 113 Washington st

THE LIFE OF ABNER JONES, by his Son. Rev A. D. Jones—just published, and for sale by WM CROSBY & CO, 118 Washington st feb 26

AUTHENTICITY OF THE NEW TESTAMENT, translated from the French by J. E. Cellerier Jr Professor of Criticism and Sacred Antiquities in Academy of Geneva, with Notes and references by a Sunday School Teacher. 1 vol. 12 mo. a few copies being balance of the edition, for sale by J. MUNROE & CO. 134 Washington st, feb 26

TEXT BOOK OF ECCLESIASTICAL HISTORY.—Text Book of Ecclesiastical History by J. C. L. Giesler Doctor of Philosophy and Theology in Gottingen translated from the third German edition by Rev. Francis Cunningham, 3 vols 8vo, for sale at a reduced price by J. MUNROE & CO. 134 Washington st. feb 26

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PROOFS AND ILLUSTRATIONS OF THE ATTRIBUTES OF GOD—Proofs and illustrations of the Attributes of God, from the facts and laws of the Physical Universe; being the foundation of Natural and Revealed Religion, by John Macculloch, M. D, 3 vols. 8vo, London—for sale by f19 J MUNROE & CO, 134 Washington st

PALFREY'S HARMONY OF THE GOSPELS—A Harmony of the Gospels on the plan proposed by Last Carpenter, L. L. D, 1 vol 8vo—a few copies for sale by J. MUNROE & CO, f19 134 Washington st

BURR'S GEOLOGY.—The Elements of Practical Geology, as applicable to Mining, Engineering, Architecture, &c. with notices of the mines and mineral productions of Great Britain, illustrated by plates and wood cuts, being a second edition, greatly improved and enlarged, of the Introduction to the study of Geology; by Frederick Burr. The Shakspearian Dictionary, forming a general index to all the popular expressions and most striking passages in the works of Shakspeare.

LARDNER'S ELECTRICITY.—A Manual of Electricity Magnetism, and Meteorology; by Dyonysius Lardner, F. R. S., &c.

For sale by W. D. TICKNOR, Agent, corner of Washington and School sts. feb 18

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(From the Christian Pioneer, London.)

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VALUABLE STANDARD WORKS.—For sale by TAPPAN & DENNET, 114 Washington st., Irving's works, 2vols 8vo; Bancroft's U. S., 3vols 8vo; Ferdinand and Isabella, 3vols; Robertson's America; Robertson's Charles 5th; John Jay's life and writings, 2vols 8vo; American State Papers, 12vols; Mrs Warren's History of the Revolution; Encyclopedia Americana, 13vols; Madison's Papers, 3vols; Sparks' Washington; British Poets; D'Aubigne's History; Lord Bacon's works; Catlin's Indians; Burnet's History of Our Times; Burnet's History of Reformation; Walter Scott's works; Harper's Library, 144 vols; Robinson's Travels; Adam's Roman Antiquities; Anthon's Classical Dictionary; Adding's Mithridates, 5vols; Sir Walter Raleigh's works; Dean Swift's works; Caves Lives of the Apostles; Dr Chalmer's works; Melvill's Sermons, 2vols; Campbell's British Poets; Mellvaine's Sermons; Bishop Berkley's whole works; Barrow's whole works; Hartley's Observations on Man; Turner's Companion to Genesis; Robert Hall's works; Edward's works; Appleton's works; Magee on the Atonement; Watson's Body of Divinity; Leighton's works; Bishop Huber's life and journal; Bishop Hopkin's whole works; Bloomfield's Greek Testament; Josephus, Pictorial edition; Goodrich's Pictorial Geology. feb 19

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POETRY.

A MONODY.

Hour after hour, day after day,
Some gentle flower, or leaf gives way
Within the bower of human hearts;
Tear after tear in anguish starts,
For, green or sere, some loved leaf parts
From the arbors of human hearts;—
The keen winds blow, rain, hail and snow
Fall everywhere; and one by one,
As life's sands run, these loved things fare,
Till plundered hearts at last are won
To woo despair.

Why linger on fate's mockery here,
When each is gone heart-loved, heart dear?
Stone spells to stone its weary tale,
How graves were filled how cheeks waxed pale,
How hearts were chilled with biting gale,
And life's strings thrilled with sorrow's wail.
Flower follows flower in the heart's bower,
To fleet away, while leaf on leaf
Sharp grief on grief, night chasing day,
Tell as they fall, all joy is brief, life but decay.

The world is wide, is rich and fair,
Its things of pride haunt everywhere,
But can it hide its hollowness?
Its mighty shell of bitterness
One grand farewell to happiness.
One solemn knell to love's caress
It seems to me, the shipless sea
Hath bravery more than this waste scene,
Where what hath been beloved of yore,
In the heart's bower so fresh and green,
Fades evermore.

From all its kind this wasted heart,
This moody mind now drifts apart;
It longs to find the tideless shore,
Where rests the wreck of *Heretofore*.
The glorious wreck of mental ore;
The great heart-break of loves no more.
I drift alone for all are gone,
Dearest to me and hail the wave,
That to the grave on hurrieth me,
Welcome, thrice welcome then,
Thy ware eternity!

MOTHERWELL.

MISCELLANEOUS.

For the Register and Observer.

WAR WITH ENGLAND.

Its Moral Evils.

The physical evils of war defy calculation; but the climax of its mischief to mankind will be found in its *moral results*. Its chief evil lies in its spirit of malice, and its deeds of rapacity and lust, of wrath and revenge. It is steeped in malevolence. It reeks with pollution. It is a mass of sin, a system of gigantic, wholesale wickedness. It is a hot-bed of the foulest, fiercest, deadliest passions. It teaches man to hate and to harm his fellow. It makes the butchery of mankind a science, a profession, a livelihood, a support to wealth, and fame, and power. The war system incorporates every vice, and excludes nearly every virtue. It is a concentration of all crimes—injustice, fraud, theft, robbery, lust, violence, rapine, murder.—There is not in the world such a theatre of unmingled, unmitigated, outrageous crime as a field of battle; and well did an officer of our own call it a hell, upon earth,'

Such is war in general; and would a war with England form an exception? Would it not make the heart of both nations swell with malice, and pant for revenge? Would it not debase the intellect, and sear the conscience, and steel the heart, and tend more or less to brutalize the whole soul, and multiply every species of wickedness? Yes; it would turn each country into one vast laboratory of mischief and crime. It would give a wide and fearful impulse to the worst forms of iniquity. Drunkenness and debauchery violence and fraud, theft and robbery, would soon start up like mushroons. Every warship, every camp, every recruiting rendezvous, would become a prolific nursery of vice and crime. The war would demoralize more or less the whole community, and lead to a degeneracy of morals from which ages could not entirely reclaim us.

Still worse would be its effects on the spiritual interests of mankind. Its bare excitement would suffice to check the progress of pure, undefiled religion. It would withdraw vast multitudes from the ordinary means of grace, and thus ripen them with fearful rapidity for perdition. It would suspend the Sabbath; it would shut up the Sanctuary? it would withhold the Bible itself? it would sweep away or neutralize the only influences that can reclaim men from sin, and fit them for heaven. It would make them forget their own immortal interests; it would disqualify them for a saving reception of the gospel; it would prevent the use of means indispensable to their salvation; it would do much to destroy the efficacy of whatever means might be used for this purpose; it would provoke a God of peace to refuse the influences of his grace, and thus leave us to a long, dreary death of vital godliness. Such has been the actual result of every war in this country; and still worse in all probability would be a war with England now.

Mark, then, its baleful influence on all the great enterprises of the age. England and America are the leaders, the only effective agents in them all; and without their agency, every one of them would soon come to a dead pause. A war with England!—what fearful havoc would it make of these glorious enterprises! It would more or less paralize them all. It would well nigh suspend every department of reform—for during its progress nothing could be done for peace, and little for temperance, purity, or freedom. All the reforms of the day it would throw back a whole generation, and render it extremely difficult to resume them with success. It would also derange, if not suspend, most of our benevolent operations at home; it would cut off or greatly impede communication with our foreign fields; it would deeply, almost incurably prejudice millions of unevangelized minds against our religion; it would absorb in its own support, the greater part of the time, money and zeal now devoted to these godlike objects, and thus leave us not half the opportunity, ability, or disposition we now have to promote them. How it would cripple, and derange, and roll back the whole machinery of benevolence! Our tract, and Bible, and missionary, and kindred societies would all droop, and might come to the verge of utter extinction. The great work of a world's enlightenment and redemption would be arrested in its progress, nor be able in a whole generation, if in half a century, to recover entirely its present position and prospects.

I cannot well conceive a greater crime or curse; and well might heaven weep, and hell itself blush at such a libel of blood upon our peaceful religion. These descendants from a common ancestry, these worshippers of the same God of peace, these disciples of the same Prince of peace, these joint pioneers in converting the world to their religion of peace and love, now turning from this heavenly work to imbue their hands in each other's blood, and beseeching their common God and Redeemer to take part with them in the wholesale butchery of one another!! Can there be in hell itself aught worse than this? In communities thus employed, could a religion of peace, purity and love flourish?

ERASMUS.

THE MINISTER'S DINNER.

[From the Lady's World of Fashion.]

BY LYDIA JANE PIERSON.

The Reverend Mr. N—— was a man of excellent temper generous feelings, and well cultivated mind, but he was eccentric even to oddity. He was a powerful preacher, and his ministration was blest to the reformation of many in his parish. At the age of thirty-four, he became enamored of a beautiful light-hearted girl of seventeen, daughter to one of his richest parishioners, and who imagined that to refuse the hand of the minister would be a sin bordering hard upon the unpardonable. Well, the marriage was consummated, the bride's fat portion paid; and the husband, as husbands in their first love are apt to do, gave in to the humor of his wife, and accompanied her to several festive parties given by his wealthy neighbors, in honor of his marriage.

The happy couple were sitting together in their comfortable parlor, one evening toward spring, the reverend gentleman studying the Venerable Bede, and his wife equally intent upon a plate of the latest fashions, when she suddenly looked up with an expression between hope and fear, and thus addressed her companion,

'My dear husband I have a request to make.'

'Well, Nancy, any thing consistent.'

'You do not imagine that I would make an inconsistent request, surely?'

'No—not a request that you considered inconsistent. But come, what is it?'

'Why, my dear sir,' and her voice trembled a little, 'we have been to several parties among the neighboring gentry, and now I think that to maintain our position in society, we should make a party too.' The minister looked blank.

'What sort of a party, Nancy?' he said at length.

'Why,' she replied, 'such a party as those we have attended. We must make an elegant dinner, and have dancing after it.'

'Dancing in a minister's house!' ejaculated Mr. N——.

'Why, yes, certainly,' replied his wife, coaxingly. 'You will not dance, the party will be mine; and then we have been to similar parties all winter.'

'True, true,' he muttered with a perplexed air, and sat silent for some time as if considering. At length he spoke. 'Yes, Nancy, you may make a party, give a dinner, and if the guests desire it, you may dance.'

'Thank you love,' she cried, putting her arms around his neck.

'But I have some stipulations to make about it,' he said; 'I must select and invite the guests, and you must allow me to place some of my favorite dishes upon the table.'

'As you please, love,' she answered delightedly, 'but when shall it be?'

'Next Wednesday, if you please.'

'But our furniture and window draperies are very old fashioned. It is now time we had new?'

'I should think it hardly necessary to refurnish our rooms, Nancy. All our furniture is excellent of its kind.'

'But our smooth carpets, white draperies, and cane chairs have such a cold look, do consent to have the rooms new fitted, we can move these things to the unfurnished chambers.'

'And of what use will they be in those rooms which we never occupy? Besides it is near spring, and to fit up now for winter, is superfluous.'

'Well, I would not care,' she persisted, 'only people will call us parsimonious and ungenteel.'

'Oh, if that is all,' he said gaily, 'I will promise to expend a thousand dollars on the evening of the party, not in furniture, but in a manner which will be far more grateful to our guests, and profitable to ourselves, and which shall exonerate us from all imputation of parsimony; and you may expend in dress, eatables and desert, just what sum you please, and do not forget the wines.' And so the colloquy ended. He resumed his studies, and she gave her mind to the consideration of the dress which would be most becoming; and the viands that were most expensive. The next day she went busily about her preparations, wondering all the time how her husband would expend his thousand dollars, but as she had discovered something of the eccentricity of his character, she doubted not that he meant to give an agreeable surprise; and her curiosity grew so great, that she could hardly sleep during the interval.

At length the momentous day arrived. The arrangements were all complete, and Mrs. N——retired to perform the all-important business of arraying her fine person in fine attire. She lingered long at the talents, relying on the fashionable unpunctuality of fashionable people, and when the hour struck, left her chamber arrayed like Judith of old gloriously, to allure the eyes of all who should look upon her, and full of sweet smiles and graces, notwithstanding the uncomfortable pinching of her shoes and corsets. Her husband met her in the hall.

'Our guests have all arrived,' he said, and opened the door of the reviewing room. Wonderful! wonderful! What a strange assembly. There were congregated the cripple, the maimed, and the blind; the palsied, the extreme aged, and a group of children from the almshouse, who regarded the fine lady, some with wide open mouths, others with both hands in their hair, while some peeped from behind furniture, to the convert of which they had retreated from her dazzling presence. She was petrified with astonishment, then a displeasure crossed her face, till having ran her eyes over the grotesque assembly, she met the comically grave expression of her husband's countenance, when she burst into a violent fit of laughter, during the paroxysms of which the bursting of her corset laces could be distinctly heard by the company.

'Nancy!' at length said her husband, sternly. She suppressed her mirth, stammered an excuse, and added,

'You will forgive me, and believe yourselves quite welcome.'

'That is well done,' whispered Mr. N——, 'then, my friends,' he said, 'as my wife is not acquainted with you I will make a few presentations.' Then leading her toward an emaciated creature, whose distorted limbs were unable to support his body, he said, 'This gentleman, Nancy, is the Reverend Mr. Niles, who in his youth travelled and endured much in the cause of our common Master. A violent rheumatism, induced by colds, contracted among the new settlements of the West, where he was employed in preaching the Gospel to the poor, has reduced him to his present condition. This lady, his wife, has piously sustained him, and by her own labor procured a maintenance for herself and him. But she is old and feeble now as you see.'

Then turning to a group with silver locks and threadbare coats, he continued, 'These are soldiers of the revolution. They were all sons of rich men. They went out in their young strength to defend their oppressed country. They endured hardships, toils, and sufferings, and such as we hardly deem it possible for men to endure and live; they returned home at the close of the war, maimed in their limbs, and with broken constitutions, to find their patrimonies destroyed by fire, or the chances of war, or their property otherwise filched and wrested from them. And these worthy men live in poverty and neglect in the land for the prosperity of which they sacrificed their all. These venerable ladies are wives of these patriots, and widows of others who have gone to their reward. They could tell tales that would thrill your heart, and make it better. This is the celebrated and learned Dr. B——, who saved hundreds of lives during the spotted epidemic. But his great success roused the animosity of his medical brethren, who succeded in ruining his practice, and when blindness came upon him, he was forgotten by those whom he had delivered from death. This lovely creature is his only child, and she is motherless. She leads him daily by the hand, and earns the food she sets before him. Yet her learning and accomplishments are wonderful, and she is the author of those exquisite poems from which appear occasionally in the —— Magazine. These children were orphaned in infancy by the Asiatic cholera, and their sad hearts have seldom been cheered by a smile, or their palates regaled by delicious food. Now dry your eyes, love, and lead on to the dining room.'

She obeyed, and notwithstanding her emotions, the thumping of coarse shoes, and rattling of sticks, crutches, and wooden legs behind her, well nigh threw her into another indecorous laugh.

To divert her attention she glanced over the table. There stood the dishes for which her husband had stipulated, in the shape of two monstrous, homely looking meat pies, and two enormous platters of baked meats and vegetables, looking like mighty mountains among the delicate viands that she had prepared for the refined company which she expected. She took her place, and prepared to do the table honors, but her husband, after a short thanksgiving to the Bountiful God, addressed the company with 'Now, my brethren, help yourselves and one another, to whatever you deem preferable. I will wait upon the children.'

A hearty and jovial meal was made, the minister setting the example, and as the hearts of the old soldiers were warmed with wine, they became garrulous and each recounted some wonderful or thrilling adventure of the revolutionary war; and the old ladies told their tales of privation and suffering, and interwove with them the histories of fathers, brothers, or lovers, who died for liberty.

Mrs. N—— was sobbing convulsively when her husband came round, and touching her shoulder, whispered,

'My love, shall we have dancing?' That word with its ludicrous associations, fairly threw her into hysterics, and she laughed and wept at once.

When she became quiescent Mr. N—— thus addressed the company:

'I fear my friends that you will think my wife a frivolous, inconsistent creature, and I must therefore apologize for her. We were married only last fall, and have attended several gay parties, which our rich neighbors gave in honor of our nuptials, and my wife thought it would be genteel to give a dinner in return. I consented on conditions, one of which was that I should invite the guests. So being a professed minister of him who was made so lowly in heart, I followed to the word of command. 'But when thou makest a feast for the poor, the maimed, the 'ame, the blind'—you all recollect the passage. Mrs. N—— not knowing who her guests were was highly delighted with the *ruse* I have rovided; and I do not 'elieve there has been so noble and honorable a company assembled this winter. My wife desired new furnit re, lest we should be deemed parsimonious, I pledged myself to expend one thousand dollars in a manner more pleasing to our guests, and which should obviate any such imputation.'

Then addressing the children, he said,

'You will each be removed tomorrow to excellent places, and if you continue to be industrious, and perfectly ho est in word and deed, you will become respectable members of society. To you, Dr. B——, under God, I owe my life. I did not know your locality, neither had I heard of your misfortunes until a few days since. I can never repay the debt I owe you, but if you and your daughters will accept the neat furnished house adjoining mine, I will see that you never want again. To you, patriot fathers, and these nursing mothers of our country, I present the one thousand dollars. It is just one hundred dollars to each soldier, and soldier's widow. It is a mere trifle. No thanks my friends. You, Mr. Niles, are my father in the Lord. Under your preaching I first became convinced of sin, and it was your voice that brought me the words of salvation. You will remain in my house. I have a room prepared for you, and a pious servant to attend you. It is time you were at peace, and your excellent lady relieved of her heavy burden.' The crippled preacher fell prostrate on the carpet, and poured out such thanksgiving and prayer, as found way to the heart of Mrs N——, who ultimately became a meek and pious woman, a fit help mate for a devoted gospel minister.

HAMILTON AND JAY.

The following analysis of the characters of two of the most distinguished patriots of the revolution, we take from the October number of the New York Review. It is written with the hand of a master:

'It were, indeed, a bold task to venture to draw into comparision the relative merits of Jay and Hamilton on the fame and fortunes of their country—a bold task—and yet, bold as it is, we feel impelled, before closing, at least to venture on opening it. They were undoubtedly, '*par nobile fratrum*,' and yet not *twin* brothers—'*pares sed impares*'—like, but unlike. In patriotic attachment equal, for who would venture therein to assign to either the superiority; yet was that attachment, though equal in degree, yet far different in kind, with Hamilton it was a sentiment, with Jay a principle—with Hamilton enthusiastic passion, with Jay duty as well as love—with Hamilton patriotism was the paramount law, with Jay a law '*sub graviorileg*. Either would have gone through fire and water to do his country service, and laid down freely his life for her safety—Hamilton with the roused courage of a lion—Jay with the calm fearlessness of a man; or rather, Hamilton's courage would have been that of the soldier—Jay's that of the Christian.—Of the latter it might be truly said—

'Conscience made him firm,
That loon companion, who her strong breastplate
Buckles on him, that fears no guilt within,
And bids him on, and fear not.'

In intellectual power, in depth, and grasp, and versatility of mind, as well as in all the splendid and brilliant parts which captivate and adorn, Hamilton was greatly, not to say immeasurably, Jay's superior. In the calm and deeper wisdom of practical duty—in the government of others, and still more in the government of himself—in seeing clearly the right, and following it whithersoever it led firmly, patiently, self-denyingly, Jay was again greatly, if not immeasurebly, Hamilton's superior. In statesman-like talent Hamilton's mind had in it more of 'constructive' power, Jay's of 'executive.' —Hamilton had GENIUS, Jay had WISDOM. We would have taken Hamilton to plan a government and Jay to carry it into execution; and in a court of law we would have Hamilton for our advocate, if our cause were generous, and Jay for judge, if our cause were just.

The fame of Hamilton, like his parts, we deem to shine brighter and farther than Jay's but we are not sure that it should be so, or rather we are quite sure that it should not.—For, when we come to examine and compare their relative course, and its bearing on the country and its fortunes, the reputation of Hamilton we find to go as far beyond his practical share in it, as Jay's falls short of his. Hamilton's civil official life was a brief, and single, though brilliant one. Jay's numbered the years of a generation, and exhausted every department of diplomatic, civil, and judicial trust. In fidelity to their country both were pure to their heart's core; yet was Hamilton loved, perhaps, more than trusted, and Jay trusted, perhaps, more than loved.

Such were they, we deem, in differing, if not contrasted points of character. Their lives, too, when viewed from a distance, stand out in equally striking but much more painful contrast. Jay's viewed as a whole, has in it a completeness of parts such as a nicer critic demands for the perfection of an epic poem, with its beginning of promise, its heroic middle, and its peaceful end, and partaking, too, some what of the same cold stateliness—noble, however, still and glorious, and ever pointing, as such poem does, to the stars. '*Sic ictur ad astra*.' The life of Hamilton, on the other hand, broken and fragmentary, begun in the darkness of romantic interest, running on into the sympathy of all high passion, and at length breaking off in the midst, like some half-told tale of sorrow, amid tears and blood, even as does the theme of the tragic poet. The name of Hamilton, therefore, was a name to conjure with—that of Jay's to swear by. Hamilton had his frailties, arising out of passion, as tragic heroes have. Jay's name was faultless and his course passionless, as becomes the epic leader, and, in point of fact, was, while living, a name at which frailty blushed and corruption trembled.

If we ask whence, humanly speaking, came such disparity of the fate between equals, the stricter morals, the happier life, the more peaceful death, to what can we trace it but to the healthful power of religion over the heart and conduct? Was not this, we ask, the ruling secret? Hamilton was a Christian in his youth, and a penitent Christian, we doubt not, on his dying bed; but Jay was a Christian, so far as man may judge, every day and hour of his life. He had but one rule, the gospel of Christ; in that he was nurtured—ruled by that, through grace, he lived—resting on that, in prayer, he died.

Admitting, then, as we do, both names to be objects of our highest sympathetic admiration, yet, with the name of Hamilton, as the master says of tragedy, the lesson is given—'with pity and in fear.' Not so with that of Jay; with him we walk fearless, as in the steps of one who was a CHRISTIAN as well as a PATRIOT.

A PATRIOTIC PRESBYTERIAN.

When the Declaration of Independence was under debate in the Continental Congress, doubt and forebodings were whispered through the hall. The House hesitated wavered, and for a while the liberty and slavery of the couutry appeared to hang in even scale. It was then an aged patriarch arose—his head white with the frost of years. Every eye went to him with the quickness of thought, and remained with fixedness of the polar star. He cast on the assembly a look of inexpressible interest, and unconquerable determination; while on his visage the hue of age was lost in the flush of burning patriotism that fired his cheek. 'There is' said he, when he saw the house wavering, 'There is a tide in the affairs of men—a nick of time—we percieve it now before us. To hesitate, is to consent to our slavery. That noble instrument upon our table, should be subscribed this very morning by erery pen in the House. He that will not respond to its accents and strain every nerve to carry into effect its provisions,—is unworthy the name of a freeman. For my own part, of property I have some—of reputation more. That reputation is staked, that property is pledged on the issue of this contest. And although these gray hairs must descend into the sepulchre, I would infinitely rather they would descend thither by the hands of the public executioner, than desert at this crisis the sacred cause of my country.' Who was it that uttered this memorable speech—potent in turning the scale of a nation's destiny, and worthy to be preserved in the same imperishable record in which is registered the not more eloquent speech ascribed to John Adams, on the same sublime occasion? It was John Witherspoon, at that day the most distinguished Presbyterian minister west of the Atlantic ocean—the father of the Presbyterian Church in the United States.'—*Rev J. M. Krebs.*

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Christ Crucified—a Sermon, preached at the Installation of his son, in Wayland, Mass. Dec. 29, 1841, by Rev. Wm. Allen, D. D. Published by request of the Society—published this day by TAPPAN & DENNET, feb 12 114 Washington st

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HISTORY of the Planting and Training of the Christian Church by the Apostles. By Dr. Augustus Neander, Professor of Theology in the University of Berlin, translated under the author's sanction from the third edition of the original German, by J. E. Ryland.

[From Professor Stuart.]

The undersigned has often had occasion to consult Neander's History of the Primitive Church, and is somewhat familiar with the contents and character of the book. Like most of Neander's productions, it exhibits evidence of much study and reflection. The facts stated are such as can for the most part be depended on; the spirit of the work is gentle and kind. It cannot be reasonably doubted that the author felt a deep interest in his subject, nor that the tendency of the work in the main is evangelical. With some of his opinions in respect to the *authorship* of a part of the New Testament books, I cannot agree; nor am I persuaded that his acquaintance with sacred literature and criticism will well compare with his knowledge of ecclesiastical history and usages. Still, the book is replete with important information, and may be read with great profit by such as wish to push their inquiries as far as may be into the ecclesiastical history of early times. The price of it puts it within the reach of many who can profit by it.

M. STUART.

Theological Seminary, Andover, Jan. 17, 1842.

The above work is for sale by TAPPAN & DENNET 114 Washington street. jan 24

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VALUABLE REGISTER FOR 1842. JAMES LORING, 132 Washington st. has just published the Massachusetts Register for 1842, containing the Bankrupt Law, the New Tariff of U. S. with the Tariff Law of 1841, the State Legislature, the 27th Congress, the Army and Navy Officers, Consuls, Militia Officers, City Officers of Boston, Salem & Lowell, Ministers, Colleges, Charitable Societies, Banks & Insureance Companies, Post Masters, Justices, Lawyers, Census of U. S. and of Towns in Mass. and a list of Members of the Mass. Medical Society, &c. &c.

TRACT FOR JANUARY. NO. 174.—Domestic Worship by Rev. Caleb Stetson being Tract 174 of A U. A Just published by JAMES MUNROE & CO, 134 Washington st. jan 29

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NEW TRACT—DECEMBER.—How is it that ye have no faith? by Rev H. A. Miles, being Tract No. 173.—for December. This day published by J. MUNROE & CO., 134 Washington street. jan 22

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